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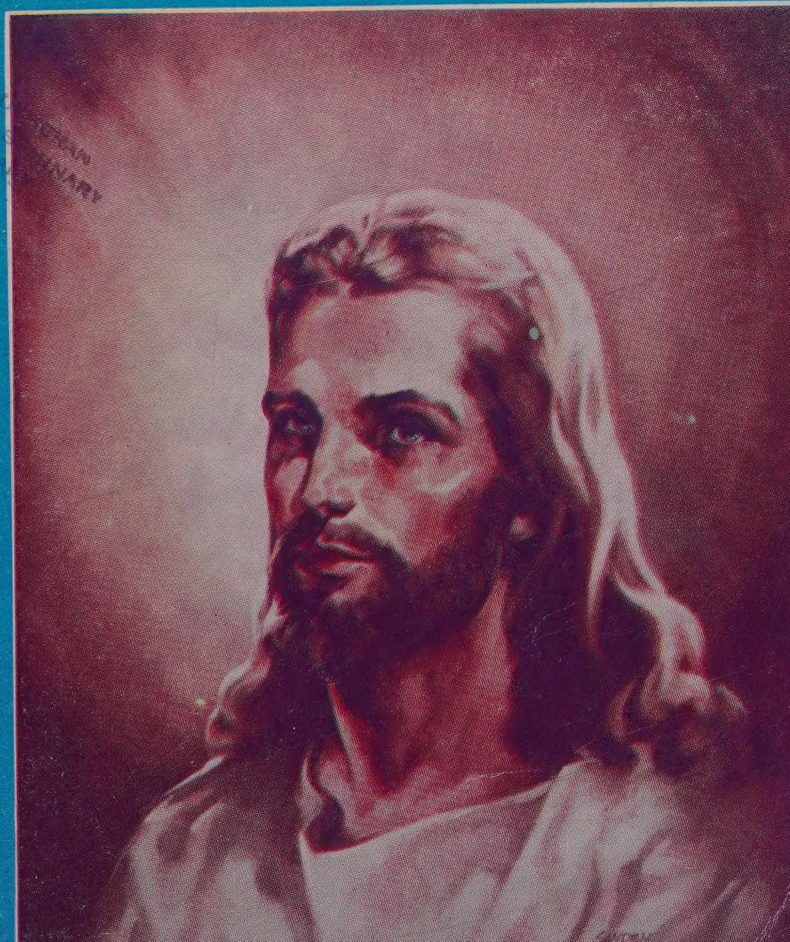

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The Lutheran DIGEST

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VOLUME IX SUMMER, 1961 NO

THE LUTHERAN DIGEST is published quarterly by The Lutheran Digest, Inc., 425 So. 5th Minneapolis 15, Minnesota. Accepted as controlled circulation publication at Minneapolis, Minne L. S. Imm, Ph. D., is the editor. Charles R. Imm is associate editor. The Lutheran Digest is subsidized nor its material content determined by any group, synod, or organization. The publi is not responsible for unsolicited manuscripts. Copyright, 1961, by The Lutheran Digest, Subscription rate: Twelve issues, $3.00. Single Copies, 25c.

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Science Has Shown Some Commonly Held Notions on What to Do to Counteract Hot Weather to Be False. Here are Some Scientifically Proved Tips on

What Not to Do to Stay Cool

By Byron West

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With hot weather just around the ner, when the temperatures will into the 90's and perhaps even ve, many of us are thinking of asures to take in order to get along e comfortably.

We think of summer as a season calls for a change in our living its, in what we wear and in what eat and drink.

Perhaps you will be one of the my- ls who will wear as little clothing possible, change to light-colored hing to keep cooler, take it easy eat lightly. You will be doing this, perhaps a few other things, in belief it helps to withstand the mer heat. If any benefits accrue ou from the above, they will not be siological but psychological.

Many of the notions we have about oing cool during the summer heat nothing more than just that. They without foundation. Many of the nary things we do to keep cool just a waste of time and effort.

This has definitely been established by a team of Army scientists who conducted their research at the Quartermaster Research and Engineering Center at Natick, Massachusetts. This group of scientists duplicated almost every known weather condition and added a few more that Mother Nature never thought of. The results of their work showed that most popular notions about keeping cool in hot weather are as wrong as the belief during the middle ages that the world was flat as a pancake.

If you are under the impression that taking it easy will help you to withstand the heat better, you are mistaken. It may be good for you to take it easy and relax a little more than you usually do for physical and psychological reasons, but it will have no effect on you as far as summer heat is concerned. These scientists found that normal activity is more effective in adjusting yourself to heat than taking it easy is. They even discovered that light exercise helps you to ad-

just yourself to the changed clima conditions.

If you plan to buy a supply of s tablets to fortify yourself against coming heat, you may just as w save your money. The notion that y need extra salt as a result of more pious perspiring during hot weat is without foundation. Your bo tends to keep the salt it needs af about so much sweating. Beyond a c tain point, body perspiration beco less and less salty. The reason is body keeps enough salt for its need function properly. Salting your f heavily to avoid becoming faint fr heat is useless. The chief value of tablets and of heavily salted food that they make you thirstier and ca you to drink more water.

Are you one who believes that eat lightly, especially avoiding hea meat-and-potato meals, will ena you to endure the heat better? It m be advisable for you to eat less th you habitually do, especially if y are overweight, but your eating w not have any bearing on how summer heat affects you.

It has been found you burn up many calories working in hot wea er as you do in cold and that the dy's nutritional requirements are same the year around. That me the same balanced diet with ple of protein is needed in summer much as it is in winter. There's need of starving yourself during weather. It may make a difference your grocery bill, but it will not h to stave off the heat. If you hav hankering on the hottest day of su

mer for a hot meal of meat and potatoes, indulge in it. You'll feel better and you won't notice the heat any more.

Among the many notions that have sprung up over the years on how to beat the heat is the wearing of as little clothing as possible. This notion has been put into practice, especially in recent years, to the point that it has become scandalous. It has been used as an excuse for the shameless half-nudity, especially among women, that you see on the streets, in the super markets and other public places.

Researchers have found, as much as it may surprise you, that you will be cooler wearing lightweight clothes than if you go around half nude or even worse. A single layer of clothes actually protects you not only from the rays of the sun, but also from the heat reflected from objects around you. It's not only the heat from the sun that you have to contend with in hot weather, but also the heat that is reflected from things around you. The heat reflected from a pavement, a sidewalk or the earth can be more discomforting than the sun's rays.

It is often said that light-colored clothing will keep you cooler in the good old summertime. Many apparently believe that, judging by the amount of light-colored clothing you see.

This is another notion that is not borne out by fact. It is scientifically true that dark colors absorb heat more readily than light colors do. But as far as the amount of clothing you wear, this does not enter into the picture to any extent. The difference in

the amount of heat absorption between light and dark colors of your clothing is so small that it doesn't make any difference as far as helping you to keep cool is concerned. Wear any color you wish. It will not make you any more or less comfortable, when Old Sol pours it on.

Do you head for the beach in order to beat the heat? As a rule, this is a waste of time and effort. You're just as well off at home, if not even better. If you find a trip to the beach cooling and refreshing, it's not physical, but psychological. It's a losing game as far as actual cooling off with any permanency is concerned. A dive into the cool water will refresh you for the time being. It has been scientifically discovered, however, that the hot sun and the bright surroundings usually add more heat to your body than the cool water may offset. A temperature of 100 degrees at head height is not abnormal at a beach on a hot summer day. With the sun beating down on the sand, the temperature at ground level often reaches 140 degrees. It's the reflection from the hot sand that more than cancels out any relief you experience from a dip or paddling around in the water.

No one's life can be better than the things to which he gives himself.

Has anyone ever advised you not to wear an undershirt in hot weather in seeking relief from the heat? Such advice is always well meant, but it misses the mark.

To lighten the weight of their clothing in hot weather, men often shed their T-shirts, especially if they ha to work out in the broiling sun. Th is a mistake. Except in wet, tropi climates, the undershirt can mean tra comfort.

The average man's body has abo 20 square feet of skin. A cotton und shirt, especially if it is of the more sorbent mercerized cotton yarn, lects and evaporates perspiration o another 20 square feet of yarn fi ments. The undershirt absorbs p loads of perspiration, it has b found in tests, and will retain the from evaporated perspiration wh might otherwise irritate the skin. cotton undershirt serves as insulat against the heat.

Another notion t has been around fo long time is that shouldn't drink wa when you're sweati Carry this to extrem and you probably won't be around enjoy the beautiful and invigorat fall weather that always follows summer's heat.

Actually, you *can't* drink too m water in hot weather. Inst of drinking less, you should dr more, the reason being that your n mal thirst mechanism won't be eno to replace the fluids you lose thro perspiration. Sweating is the bod way of maintaining it's normal t perature. You can perspire as m as 15 quarts of water in a day. If don't replace it, you'll dehydrate, consequences of which are much wo than bearing the heat of the d Whether you drink your water c

cold, warm or hot makes very little difference. The important thing in hot weather is that you drink water and a lot of it.

Still another myth to battle summer's heat that has been around a long time is to take hot baths or showers to cool off. On the other hand, some say you should take cold baths or showers.

The experts have found that neither of these is advisable nor helpful. A hot shower or bath saturates you with a long lasting and oppressive feeling of heat. It's about as effective in cooling off as standing half nude in the sun would be. A cold bath or shower, on the other hand, causes your body to increase its insulation by shrinking the diameter of the skin's blood vessels. The net result, it has been found, is that it leaves you trying to cool yourself off through skin which has become the equivalent of half an inch of cork.

It's advisable to take baths or showers in hot weather, but the water should be of skin temperature, which is about 90 degrees.

The most effective way of guarding yourself against any ill effects of summer heat is to stay out of the hot sun as much as possible. You have been given this advice perhaps as long as you can remember. Unlike much other advice, it's not a baseless notion. It's a fact that has definitely been established by scientific research.

If you're fortunate enough to have an air-conditioner in your home or if your place of work is air conditioned, the summer's heat will not pose much of a problem for you regardless how hot and humid the atmosphere may get. Should you, however, face, another summer without that modern convenience, it will be to your advantage to disregard the above traditional summer habits in trying to beat the heat.

We are building every day
In a good or evil way.
And the structure, as it grows,
Will our inmost self disclose
Till in every arch and line
All our faults and failings shine.
It may grow a castle grand
Or a wreck upon the sand.
Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, it's name is character!
Build it well, whate'er you do.
Build it straight and strong and true.
Build it clear and high and broad.
Build it strong and not of sod.

Grievance Drainage

By Lorraine Lenertz

Some commercial concerns which sell directly to the customer have a representative call on him after the sale to inquire if everything is all right. The customer is not allowed to remain dissatisfied and disgruntled. If anything is wrong with the product, the representative gets the customer to talk. In this way the customer's goodwill is maintained.

This practice might be called grievance drainage.

The Book of Life says we should never let the sun go down on our wrath. The meaning of this is to get anger, hurt or resentment out of your system as quickly as possible. It means to drain yourself of grievance.

If the technique of grievance drainage were practiced more widely, there would be fewer strained relationships, fewer divorces, fewer alienated friendships and, in general, improved human relationships.

Do you know what the word "resent" means? It's to feel again. When you continue to think about a hurt or slight, dwell upon it and talk about it, you are really re-feeling the injury or re-hurting yourself. You are bottling up the hurt or resentment for it to fester. An immediate grievance drainage empties your mind and soul of resentment, grudges, antagonism and hostility.

We may knowingly or unknowingly hurt others. Great care should be taken less we say or do something which may arouse anger and resentment. Sometimes people may be hurt and will say nothing about it. When you realize you have hurt the feelings of someone and he harbors resentment, anger or ill-will, the thing to do is to go at once to that individual and let him know you are friendly, concerned and regretful. That is practicing grievance drainage.

It is especially important that grievance drainage be practiced in marriage as well as in all our relationships with others. It will prevent little hurts, slights and resentments from developing into something serious. Don't be too proud to admit you're wrong, when you are, and to express regret for it. Give your partner a chance to ventilate the grievance. It will clear the air and restore harmony.

Grievance drainage is a challenge that is exciting to meet. It's an effective technique for more harmonious and effective living.

The Basic Rules of Bowling, as We Know It today, Were Formulated by The Reformer.

Martin Luther, the Bowler

By Arnold Klein

If Dr. Martin Luther lived today, he in all probability would be a bowler. It is not a farfetched assumption that he might even be taking part in regional and state bowling tournaments. Whatever he did, he did well.

Bowling has become the nation's most popular indoor sport. More people take part in it than in any other form of sport, both indoor and outdoor. It is estimated there are over 20,000,000 keglers in the nation today, with about one-third of them women, and the players are from all walks of life. Even the blind have taken up bowling. With the spectacular popularity that the game has gained in recent years, it is not surprising that many congregations or orgainzations within them have teams competing in church-sponsored leagues.

This is a sketch of a painting showing Martin Luther bowling with his children. The painting was on display at the American Bowling Congress Tournament in St. Louis in 1959.

Martin Luther is primarily known as a theologian, the Reformer of the Church in his day and as an intellectual giant. This he was. The image that many have of him is that of an introverted scholar who holds little brief for any form of athletics and too absorbed in his intellectual pursuits to take part. This is a misconception of him.

Even if he may not have been extroverted,

he at least was ambiverted and a well-rounded individual. This is reflected in his interest and participation in bowling.

Whatever else Luther may have done for diversion, bowling was his favorite pastime. In his day the game was known as ninepins. He was an enthusiastic kegler. His interest in the game was shared by his family, for he built an alley for his youngsters. Before the Renaissance, the game was frowned upon in many circles because of abuses to which it was put. In England, for example, it was labeled "dishonorable, useless and unprofitable." The Parliament outlawed it during the reign of King Edward III. Luther, however, felt the game was beneficial and moral. He did much to popularize it in Germany.

Before some unknown and unsun American added the tenth pin to th game during Colonial times in orde to obviate the prohibition of the play ing of ninepins, the game was playe with nine pins and was known as such According to the magazine *This Life* it was Luther who set the number o pins at nine and drew up the basi rules of the game.

One of the interesting historic sidelights of bowling is that the gam was used in the early Christian era a a religious test. Pins were set up a one end of the cloister. They repre sented the "Heide," which in Englis means "heathen" or "pagan." Th parishioner rolled a ball from th other end of the cloister at the "He de." If he scored a hit, it was suppose to indicate he had been living an up right life. Thos who failed t score were give an opportunity t try again late At the end of th "test," a dinne was tendered an those who wer successful w e r toasted. As tim marched on, th game spread b yond the confin of the church and monasteri and by the Midd Ages became ge eral and popul in Europe. It w

often played on festive occasions like weddings and baptisms.

Bowling, as we know it today, developed from the ancient game of "kegels." This consisted of rolling stones at a group of war clubs called "kegels." During those days, most all German males carried a "kegel" for self-defense as well as for recreation. Today, "kegler" is still synonymous with "bowler."

Sir Flinders Petrie, the eminent Egyptologist discovered implements for playing a game resembling the contemporary tenpins while examining the grave of an Egyptian child. The Egyptians bowled a ball under an arch at a setup of pins as early as 3200 B.C. Since then, the game has been played in one form or another in every civilized European country, as well as in many others. The French called it "carreau," which was a form of bowling played long before the reign of Charlemagne. In England, the game was called "bowls." Curling, an adaptation of the early game of bowls, was introduced into Scotland by Flemish immigrants in the 1500's.

Originally the game was played on beds of cinders or clay and outdoors. Later, about 1200 A.D., a single board 12 to 18 inches wide was used as the alley bed and the pins were set up, three pins in each of three rows, on a board platform from 36 to 48 inches square.

The game got its names perhaps from the English game of "bowls," which was played on a lawn. The players rolled wooden balls on a 40-yard course toward a white earthenware ball called the "jack."

The game was brought to America by the Dutch. It was then an outdoor game and the Dutch set aside a triangular area off Battery Park in New York City as the official bowling green. This was in 1623. The park is still in existence and is at the beginning of Broadway Avenue.

From New York, bowling spread to the other colonies. In the course of time, it was used for gambling, with the result that the game of ninepins was forbidden by law in several of the colonies. To get around the law, some unknown person added a tenth pin to the game and it has been played with ten pins ever since in this country. Since about 1840, the game has been played almost exclusively indoors.

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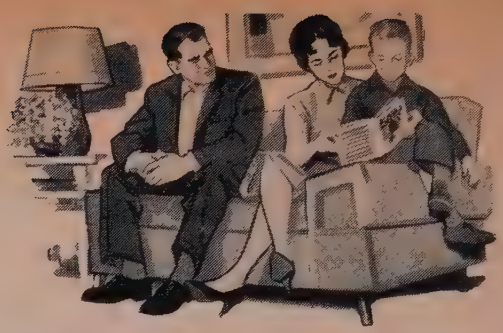

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Your Personality Is Not Constant. It either Improves or It Deteriorates. Here Are a Few Pointers on

How to Improve Your Personality

By Clarence Howard

How do you rate personality-wise? Are you satisfied with your personality? If you are, don't bother reading this article. It's not intended for you.

If you're like most people, however, you believe in self-improvement, even though you may not be doing much about it. Perhaps you are of the opinion there's no use trying to change yourself. It may be you have become the victim of the school of thought which says personality is inborn, fixed, predetermined and there's no use trying to change the self with which you're now living.

Rest assured you are fortunately mistaken. Your personality can deteriorate or improve. It's not hereditary nor determined by your environment, at least it need not be. When you were born, you had no personality. What it now is has developed since you were born. Heredity, environment and personal experiences enter into the picture, but they are not the sole determinants. In the final analysis, it is *you* who determines the character of your personality. Your will, determination and perseverance are the determinating factors.

I say you can make over your personality, partly on the basis of personal experience, partly on the basis of the findings of clinical psychology and especially because of the teachings of Christianity.

Christianity teaches that we can and must change, that we can become new creatures and that the natural self can be replaced with a higher one.

There is a closer relationship between the teachings of Christianity and clinical or practical psychology than is generally realized. The findings of scientific psychology confirm certain fundamental religious beliefs, moral and social principles as demonstrated in the life of the Master. There is no conflict between fundamental Christianity and psychology. The latter is a rediscovery of old religious truths to a great extent.

After giving thousands of people a total of almost 75,000 psychological tests some years ago, Dr. Henry C. Link, nationally known clinical psychologist, found that individuals who believed in Christianity and attended church had significantly better personalities than those who did not.

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One of the mistakes often made is to confuse popularity with personality. They definitely are not the same. Often the most popular have the poorer personalities. Popularity is superficial, while personality has substance and goes much deeper. Few who seek popularity achieve it, but all who seriously strive for an improved personality realize it.

Perhaps you are not quite clear on what personality is. It is moral character plus additional traits. Dr. Link explains it as "the extent to which the individual has learned to convert his energies into habits of skills which interest and serve other people." Another psychologist, Dr. A. T. Mueller, explains it this way, "Your personality consists of a combination of all your responses to the situations of life—your habits, your ideals, your attitudes, your purposes, your impulses. We may say it consists of all your traits."

Being it is something intangible, it is rather difficult to explain graphically what personality is. One of the best definitions I have ever heard is that it's an outward expression of an inner condition.

How does one go about making over or improving one's personality?

No set of general directives can be listed which will correct and improve all types of personality deficiencies. No two people are exactly alike. However, if the suggestions listed below are given a fair trial, you will make improvement and emerge a different self. They are not intended to produce a miracle via a shortcut, but primarily to be helpful. Whether or not they will be depends on you.

1. *Take stock of your liabilities.* Take a good look into the mirror of introspection without becoming too introspective. Be scrupulously honest and as objective as possible about any personality liabilities or defects you might discover. A fault of many is that they don't want to see themselves as they really are. They refuse to look for fear of what they might see. On the other hand, we often are not aware of undesirable or objectionable traits or habits. Or, if we are, we do not take them seriously. We tend to look for excuses for them rather than try to correct them. Here are a few undesirable characteristics that you might check up yourself on: inconsiderateness, selfishness, lack of sympathy and empathy, impatience, irritability, aloofness, curtness, quick temperedness, discourtesy, timidity, fear, anger, careless, over-aggressiveness, possessiveness, self-pity, a tendency to belittle, uncooperativeness and pessimism.

The discovery and admission to yourself of any shortcomings you may find in yourself are the first step in re-making and improving your personality. The self-righteousness and self-esteemed perfect are doomed to dismal failure. Accept yourself as you are without self-depreciation and from this point start the upward climb. In looking into the mirror of self-evaluation, be careful you do not see what there isn't.

2. *Select your main liability or defect and determine to root it out.* Do not bite off more than you can chew. Bear in mind you cannot make yourself over over-night. It takes time. If you find a particular trait to be an obstacle in your relationship with others, concentrate on it. Be determined to root out that bad trait or habit, whatever it may be. It can be conquered, if you persistently keep at it.

3. *Take a sensible attitude towards your shortcomings and deficiencies.* This applies equally to physical and psychological shortcomings. If they are correctible, correct them; if not, make the best of them and determine to live with them.

Bear in mind that rarely is a personality or physical defect the handicap in itself. It is your attitude towards it that creates the handicap. The strong personality invariably rises above it.

The trouble with keeping late hours is that you are thrown together with people who keep them.

4. *Practice conscious thought control.* This is the key to personality growth and improvement. It has scriptural foundation in the words, "As a man thinketh in his heart, so he is." You are the net result of your thoughts. They determine your character. Over a protracted period of time, they spell the difference between success and failure. A well-known medic and psychiatrist has produced overwhelming clinical evidence that lack of thought control is responsible for about one-half of all physical ills in our nation today. Be determined not to be ruled by your emotions. Unfortunately too many of us think with our emotions instead of with our heads. This weakens personality. It makes the human being unpredictable and unstable. He who is ruled by his emotions has little hope for self-improvement.

5. *Cultivate positive traits and attitudes.* This is highly important in remaking yourself. You can't be a positive, constructive individual with negative attitudes. Hence, make it a point to avoid all that is negative. Think positively, act positively and live positively. Picture yourself as such an individual and in time this image of yourself will become a reality. Avoid being too self-analytical. Self-depreciation, self-abasement, shyness, timidity and all feelings of inferiority should consciously be given the gate. Positive thinking will cause such attitudes to give way to a better, nobler and more wholesome opinion of yourself. If you don't think well of yourself, you can hardly expect others to do so. They react to you in accordance with your opinion of yourself.

6. *Avoid self-pity and striving for attention.* These traits or habits negate what otherwise might be a wholesome personality. They are symptoms of inner weakness and, psychologically, are regressions to infantilism. They are understandable and excusable in children, but have no place in the make-up of the adult.

If you resort to these practices to satisfy your ego, remember there are

better ways of doing that, which, at the same time, wll produce a more attractive and stronger personality. Tersely expressed, these ways lie *in the direction of thinking less of self and more of others.*

If you would grow and improve in personality, it's indispensably necessary that you practice the habit of self-forgetfulness, of losing yourself in others or in some worthy cause, of being a "giver," particularly of yourself, instead of a "getter." Those who practice, develop and acquire the habit of giving of themselves develop a personality which is not only strong, but which others also find attractive. It is only by losing yourself that you'll find yourself, as contradictory as this may seem. The Master's precept, "It is more blessed to give than to receive," is basic for good personality.

7. *Get rid of your fears.* Many haunting fears, anxieties, worries and depressions are due to conscious or unconscious harboring of painful memories. Some of them are real while others are not. The more you dwell upon them, the worse they get. The thing to do is to eliminate them. How? By positive thinking, prayer and the technique of casting all your fears and worries upon the Lord. Discharge your duties conscientiously and let the Good Lord do your worrying. If you do your part, He will see to it you are taken care of. Few things are as useless and foolish as worrying and living in fear and anxiety. Invariably the things you fear and worry about never happen. On the other hand, your fears can bring to pass that which you fear.

8. *Do not allow past failures and defeats to live with you.* Keeping them alive in your mind and talking about them tears down personality. The more you lament past mistakes, the more you weaken your moral and psychological fibre. In this matter, it is urgent that you employ the technique of thought control. When you catch yourself thinking of past failure or defeat or any other kind of negative thing, switch your thoughts to something pleasant, constructive, uplifting to successful experiences, to constructive planning for the future and to courageous and positive thinking. Nature has endowed you with the ability to forget. Use it in connection with mistakes and failures that are behind you. Bear in mind that you are never defeated as long as you do not admit it to yourself or think of yourself as a failure. Success is often built on the foundation of failure.

9. *Adopt a sensible, hygienic mode of living.* Good health is an important ingredient in acquiring a strong wholesome personality. Physical condition has a bearing on one's sense of inner well-being. Rest, sleep, proper food, exercise and fresh air are effective antidotes to irritability, worry, anxiety, grumpiness and other adverse personality traits.

Dr. Josephine Jackson says, "Goodness, patience, aspiration, courage, initiative, ambition all are in large measure dependent on the state of a man's chemistry rather than that elusive thing called spirit . . . Right food, right emotions and right insight will keep the soul and body at the right chemical equilibrium."

Although you perhaps will not agree with her fully, she at least is right to some extent.

10. *Work, love, play and worship.* This quartette is essential for a well-rounded, balanced and wholesome personality.

Without work from which you gain satisfaction, a sense of well-being cannot be achieved to any appreciable extent. Love, in its true and noblest sense, makes you an outgoing individual. It directs your energies away from yourself to others and returns to you in terms of inner health. It kindles the virtues that characterize the truly good personality. If you wish to know the real meaning of love and its value in personality-building, re-read I Corinthians 13. To put into practice even only a small part of what the chapter says will do wonders in re-making a warped personality.

Play, it has been found, is no little contributing factor towards a balanced personality. In adult life, it takes the form of hobbies or diversion which help to maintain or regain, as the case may be, a normal interest in life. It not only is one of nature's great preparations for life, but also one of her great healing agencies.

While worshipping is primarily spiritual, it at the same time reaches down to the depths of personality and frees its most powerful motives. Personality development is one of the by-products of worshipping or religion. William James, the noted American psychologist, has scientifically established the value of worshipping as a personality builder. Clinical psychologists who daily come in contact with problems of discouragement, worry, fear, anxiety, maladjustment, bewilderment, regret, remorse, self-rejection and self-depreciation are finding more and more that a truly Christian spirit, as exemplified by the Master, is the best preventive for the maladies of the mind and an effective means of curing them. A genuine Christian spirit and a good personality invariably go hand in hand.

Yes, you can re-make your personality. You can improve it. Many have done it before you. It is not as formidable a task as it may appear to be. But, remember, you have to work at it continually. Good personality does not come to one automatically or through mere wishing. You must sow in order to reap.

Let us be happy, for good cheer
Is essential to man
As is rain to the land.
Grain will not grow on a carpet of snow.
From seeds of humor and cheer
Grows friendship most dear.
If we spread sunshine and cheer
Through actions and good deeds,
Our life will brighten year by year.

—John O'Brien

Biblical Brainteasers

The questions below are not intended to test your general knowledge o the Bible. If your score is low, don't feel bad. Many of the questions ar sheer memory tests. However, try to answer them before looking at the an swers at the bottom of the page.

1. How many generations were there from Abraham to David?
2. What was the name of the wife of Zacharias?
3. Who was the father of Enoch?
4. Who was the father of Enos?
5. How many sons did Adam have who are mentioned in the Bible?
6. Is the Land of Nod fabled or real?
7. Is it true that there is a French word in the English Bible?
8. What was the population of Jerusalem at the time of Christ?
9. How many sets of brothers were there among The Twelve?
10. What was the name of the governor before whom the Apostle Paul wa accused in Caesarea of sedition and being a ringleader of the sect of th Nazarenes?
11. What was the name of the wife of Felix?
12. How many calls did Peter receive from the Master?
13. Who were the two men from whom a successor to Judas Iscariot wa selected?
14. For how many days did the waters of the flood cover the earth befo they started to decrease?
15. How many people were in Noah's ark?

ANSWERS: 1. Fourteen (Matthew 1:2-6). 2. Elisabeth (Luke 1:5). 3. Jar (Genesis 5:18). 4. Seth (Genesis 5:6). 5. Three (Genesis 4:1,2,25). 6. It was rea It was the land to which Cain fled (Genesis 4:16). 7. Yes. One purely French wo appears twice in the King James version. It is "bruit," meaning "uproar" or "cl mor," in Jeremiah 10:22 and Nahum 3:19. 8. Somewhere between 20,000 and 3 000. 9. Two: Peter and Andrew; Judas and James (Luke 6:14-16). 10. Felix (Ac 24:3). 11. Drusilla (Acts 24:24). 12. Three. First, to become a disciple (John 1:4 seq.); secondly, to become His constant companion (Matthew 4:19; Mark 1:1 Luke 5:10); thirdly, to be His apostle (Matthew 10:2; Mark 3:14,16; Luke 6:13-14 13. Barsabas and Matthias (Acts 1:23). 14. One hundred and fifty (Genesis 8:1 15. Eight; Noah, his three sons and their wives.

AN EXTENSIVE SURVEY BY THE LUTHERAN YOUTH RESEARCH SHOWS THAT

LUTHERAN YOUTH LACKS SPIRITUAL DEPTH

It Rates Physical Comfort and Social Happiness Higher than Religious Values

By W. Gordon Smedsrud

What goals occupy the thinking of Lutheran high school youth? What is the nature of their school life where they acquire attitudes, knowledge, skills to help them form most of these goals?

Lutheran Youth Research has made some disturbing discoveries. Here they are:

Lutheran youth's primary goals aren't particularly Christian ones. The values they treasure most have little to do with the Kingdom of God. They center their lives in things rather than in God.

Physical comfort and social happiness rate much higher than the accomplishment of our God's will. Lutheran youth believes it is much more important to be healthy, happy and harmonious than to be heavenly, holy and heroic.

Evidently the words of Jesus, "Seek first *his* kingdom and *his* righteousness, and all these things shall be yours as well," do not claim the con-

Reprinted from THE WALTHER LEAGUE MESSENGER, September, 1960.
Published by the Walther League at 875 N. Dearborn, Chicago 10, Illinois

fidence of Lutheran teen-agers. They don't buy the "one thing needful" of which Jesus spoke to Martha. They do not have the "one-track mind" of the Apostle Paul, who said, "I count everything as loss because of the surpassing worth of knowing Christ Jesus as my Lord . . . in order that I may gain Christ and be found in him."

One fears that the apostle's condemning words a few verses later might more aptly apply, "Their end is destruction, their god is the belly, and their glory is their shame, with minds set on earthly things."

But is it really as bad as that? Lutheran youths don't really *reject* religious values, they simply don't place them first. Most of them *are*

concerned abou accomplishin God's will fo their lives. (The even rate "gain ing certainty o salvation" in sev enth place out o a possible 4 goals.)

Is it too seriou that "enjoyin good health an strength" come first and "being person well like by everyone" sec ond? That "mak ing a happy mar riage," "gainin happiness an contentment" an "enjoying goo times with others rate as the nex three goals i life? Is it surpris ing that "accom plishing God' will for my life ranks 12th fo Lutheran youth behind suc things as a beau tiful home, a tractive furnish ings, enjoying th beauty of natur and attainin prestige?

What do *yo* think?

It is disturbing to learn that for Lutheran youth "a good job in a high paying profession with lots of free time," "plenty of new clothes, good food" and "a home with all conveniences" are more important than "being used by God to bring others to Christ" or "arriving at a sound philosophy of life" or "living a life of unselfish service to man."

This is the order in which they were ranked. These are the words used by young people to rank them.

There's a sickness here which is the sickness of our present North American "Christian" scene. It is a "sickness unto death." It's the popular kind of religion of our day which uses God and the Christian faith for personal, selfish ends.

"You did not choose me, but I chose you," says Christ, "and appointed you that you should go and bear fruit and that your fruit should abide." There is nothing second- or third-rate about this for the Christian. There's no option. There's no choice of what you are going to do about Him, if you are His. God's claim upon us comes first because it is total. The goals we choose for ourselves will be consistent with this.

Fortunately there are some good things which these church youth have said about their goals. For instance, many, though a minority, did place the goals of the Christian faith in first place for themselves.

Religious goals did rank *near* the top for almost all of the 2,000 teenagers tested. In the questionnaire, there were eight categories of life values with five items in each. "Religious faith goals" ranked a close third for both boys and girls; one item—serving full-time in some church-related occupation—pulled down the average for the other four items in the category. (The church occupation item ranked 35th out of 40 for boys, 26th for the girls. This reflects a rather alarming lack of interest in church-related jobs.)

Lutheran youth look to the church for the most help in vocational counseling and boy-girl relationships. It's precisely in these areas of job-income and social relations that they look to the *church* for guidance in their decisions. So though they rank religious values third, it seems they still are looking for God's will in attaining their major goals.

Adults also participated in the Lutheran Youth Research survey. When asked to identify "the main obstacles youth face in trying to live the Christian life," they volunteered "competition for youth's time by the school" as the third biggest obstacle. Pastors seem to confirm the existence of a cold-war co-existence between the church's youth program and that of the school.

Youth sense that this competition exists. They are bothered by the fact that "school activities take time that belongs to the church" and "there seems to be a conflict between what the Bible teaches and what we learn in school." Perhaps this partially explains the problem Lutheran youth

has in relating its Christian faith to its primary goals in life.

The teen-agers interviewed were asked to respond to 46 items relating to their school life and activities. Whenever the word "teacher" appeared in a statement, that item received a heavy response. The young person is more concerned about the teacher's attitudes and relationships to him than he is about his studies and school activities. It seems that "in school the people are more important than the curriculum."

Lutheran youth is quite critical of its teachers. More than three-fourths of them feel that some of their teachers are unfair and that "many of them act as though a teen-ager knows absolutely nothing." More than two-thirds of these high schoolers think their teachers don't understand their difficulties and that teachers are often sarcastic and critical of what they do. Half feel their teachers are not interested in them as persons.

The youth in the survey who are least active in the church are also the ones who have the most problems at school. Not only do they harbor greater resentment and antagonism toward their teachers, but they also feel their classmates are unfriendly and inconsiderate of their feelings. They feel inadequate for the responsibilities of group participation and leadership, and admit to a lack of interest in school or studies. However, they strongly feel that "school subjects do not offer enough challenge."

Nearly all Lutheran youth say that they wish they knew how to study better (this ranked second among their school concerns) and that the have difficulty keeping their mind o their work. Three-fourths of them ar bothered by the fact that they don take their studies seriously enough.

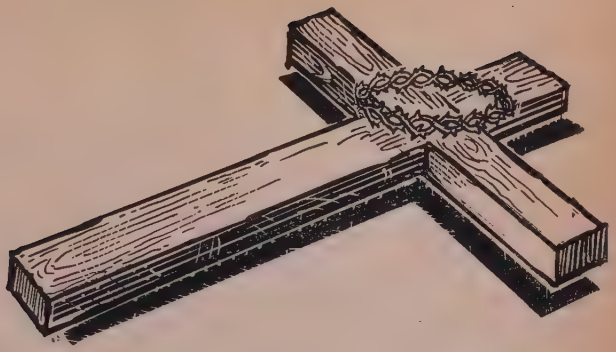
Cheating during tests is a commo problem. Lutheran youths are some what guilt-stricken by this sin. But th pressures of school requirements an the competition to excel academica ly are too much. The Lutheran teer ager give little evidence that he ha found in Christ a strong faith that mo tivates honesty. He needs a greate sense of God's call to him to be Christian student before he can mee the crisis of temptation at test time.

Senior boys differ from senior girl in the area of careers. The boys (an even lower-grade girls) are concerne over questions like "shall I go to co lege?" and "what career shall I pur sue?" But senior girls indicate thi isn't much of a problem for then One wonders whether they make u their minds sooner or whether they' looking toward an "inevitable fate" o being a housewife.

All Lutheran youth appear to b very sensitive to the conduct of thei classmates and school friends. It's th boys who feel the greatest pressure t smoke and use alcoholic beverages. A resent the blanket condemnation b adults.

Finally, Lutheran youth don't seer to be aware of any great amount o racial discrimination in their schools This is probably because most Luth eran churches are located in the no thern and western sections of th United States and in Canada, wher discrimination is not as open.

T'S A QUESTION THAT BAFFLES MANY—



Why DO THE GOOD SUFFER?

By Ralph Long

Undoubtedly among your observaons is that Christian people suffer lness, misfortune and meet with eemingly untimely death as much nd as often as the non-Christian. In ıct, it sometimes appears that the ood suffer more than the bad.

The misfortunes that befall the hristian believers seem to many to e in direct contradiction with the iblical assurance that the Lord will uard, protect and guide the faithful. he injustices of the moral world baf- e many and pose the question of Why?"

It is a question that is as old as the uman race and as recent as today's aily newspaper.

A recent issue, as this is being written, told of a father and his six small children losing their lives in an automobile accident. He was a clergyman and had dedicated his life to the doing of good among his fellowmen. It told of a social worker in the prime of her life who was lingering with an incurable case of cancer. It carried an account of an elderly couple losing their home and all earthly possessions in a fire.

All these people, to judge by human standards, were and are good people. They were practicing Christians. On the surface, it would seem to appear that the good they did was rewarded by just the opposite.

We are not baffled, when a flouter of the laws of God and man meets with an untimely end, but it doesn't seem right to us, when the Christian does. When the reprobate is stricken with a malignant disease, such as cancer, we can accept that, but we ask "Why?" when young people in a Christian home suffer the same fate. We can accept adversity in the life of an unbeliever, but we wonder why the same thing befalls the Christian. We are puzzled. We feel that he should be spared.

Your observations make it apparent that being a Christian is no insurance against the calamities, misfortunes, illnesses and harassments that befall mankind. You are right, even though this may seem to militate against the Master's words that He came into this world that we might have life and have it more abundantly. Suffering and an abundant life are opposites.

The best way known of having your dreams come true is to wake up.

To get the answer to that baffling "Why?," we have to go to the Bible. The human intellect cannot provide the answer.

For one thing, the Bible nowhere says directly or by inference that you will be spared suffering and the usual vicissitudes of life. Even though we are Christians, we are still sinful and consequently subject to the consequences of sin, of which suffering is one.

For another thing, the Bible tells us that God is no respecter of persons. This is apparent from the words, "He maketh his sun to rise on the evil ar on the good, and sendeth rain on th just and the unjust." As far as phys cal and material welfare is concerne He shows no favoritism.

The Lord is a God of law and orde As the Creator, He has made th world one of law and order. As suc *all* people regardless of their virtu or lack of them are subject to the la of cause and effect. He cannot suspen the laws of nature without creati confusion and chaos. With the imm tability of the natural laws, good pe ple are just as susceptible to cont gious disease as the bad. The go have to suffer the consequences of vi lating natural law the same as t bad. If the good spee along the highway a smash into a telegra pole, they meet th same destructive im pact as the bad do.

The world would be a very unpr dictable and unsafe place in which live, if it were not for the immutabi ity of natural law.

For the sake of an orderly worl the Christian people have to live u der the same conditions and dange as the non-Christian. The former, ho ever, have a faith and fortitude whic makes them masters of fate and adve sity. They have a hope and an inne strength which the latter lack.

Then, too, the Bible shows us th good people sometimes suffer becau they do not temper goodness with ot er necessary qualities in life. "Be therefore wise as serpents, and harn

ss as doves." It is not enough just to e good. You should be good for some- ing.

In His parable of the dishonest eward, Christ pointed out to His list- ners that they might suffer less, if ey had foresight as well as faith, in- ustriousness as well as spirituality nd if they were practical and realis- c as well as idealistic.

You can be a paragon of moral ighteousness and still suffer material overty, if you're shiftless, do not ork and save. Good people often are oor and suffer hardships because eir prayers are not followed up with rudence.

Christian or good people suffer be- ause it is good for them. In order to arvest well, it is necessary to sow ell. This is good for others as well. ven David realized that when he rote, "Have patience and endure; his unhappiness will one day be ben- ficial." It tends to make you more ppreciative of the blessings and good ortunes that are yours. It is reassur- nce of divine love, for whom the ord loves He chastens. All things, nd that includes suffering and mis- ortunes, happen for the good of those who love God.

Scriptures reveal repeatedly that good people suffer because suffering s one of the best ways that God has f bringing out the best in life.

Consider the case of the Apostle aul, who suffered the infirmities of he flesh. He found that when he was weak, he was strong. Before iron can become steel, it has to go through fire. Suffering, if endured in the right spirit, refines and makes one strong.

Such qualities as love, patience, understanding and compassion are called forth in one by suffering. Dr. Charles Mayo of Rochester, Minnesota, feels that every doctor ought to know from personal experience what sickness and suffering are. He believes it makes him a better and more understanding doctor.

Without suffering and adversity, life would be more or less mechanistic and lack variety. Sunshine all the time creates a desert, not a garden. A life that knows at least a little suffering never grows complacent.

Then, too, suffering is God's way of improving the world, of making life more tolerable and pleasant, and of removing many of the causes that bring about suffering. If no one but bad people suffered, the tendency would be to harden our hearts and say, "They've got it coming; they deserve it!" When the good suffer, we say, "This must not be," and then bestir ourselves and try to do something to remedy the situation. All humanitarian undertakings and movements have received their impetus from the suffering of good people.

Being a Christian does not necessarily mean that suffering and adversity are inevitable, that it is your lot just because you are a Christian. On the other hand, it is no guarantee against it.

Are You a Lake Galilee or a Dead Sea?

By Earl Miller

Several years ago, I was in Palestine. Among the places I visited were Lake Galilee and the Dead Sea which are connected by the Jordan river. These two bodies of water present a sharp contrast. They convey a lesson applicable to daily living.

Lake Galilee is the most talked of lake in the world. It is a beautiful lake surrounded by lush vegetation. It teems with fish. Its water is fresh and invigorating because it has an inlet and outlet which flows down to the Dead Sea. Lake Galilee receives and gives.

The Dead Sea is twelve hundred feet below sea level. It is many times saltier than the ocean. No fish swim in its waters. No vegetation lines its salty shores which are bleak and uninviting.

The reason for the pronounced contrast between these two lakes is that a river flows *through* Lake Galilee and *into* the Dead Sea and then *stops*. Lake Galilee not only receives fresh water, but also passes it on to the Dead Sea which keeps all it gets.

The lesson is apparent. Biblically expressed, it is this: "It is more blessed to give than to receive."

You have your choice of being either a Lake Galilee or a Dead Sea. It is good to get, but not conducive to a richer, fuller and more enjoyable life, if you keep for yourself all tha you get. Even the choicest blessing which we receive will sour, if we shu them up within us. Giving, especiall of yourself and with Christian motiv tion, keeps your mind and soul ve dant, fresh and vibrant. It instils sense of worthwhileness and make living purposeful.

Those who get all they can and, a someone has said, "Can' all they ca get," become, like the Dead Sea, cru ty, salty and barren. They lack li and vitality. They are headed for ce tain disillusionment and a sense futility and uselessness.

I know a woman who has been de nied many of the so-called blessing of life, but she never complains. Sh shares with others through service t them. She gives what she has, especia ly of herself. It puts a shine on he life.

I know a man of wealth in terms material values. All his life he ha been on the receiving end of thing He has never given any more of h possessions and of himself than h felt he had to. Today, life holds n allure for him. He is fed up with it.

To get and keep, spell stagnatio and inner poverty. To get and shar spell joy, contentment and inner wel being.

Biblical Extracts for Inner Strength and Comfort

God is our refuge and strength, a ery present help in trouble.

—Psalms 46:1

The Lord bless thee, and keep thee: he Lord make his face shine upon hee, The Lord lift up his countenance pon thee, and give thee peace.

—Numbers 6:24-26

Prove all things; hold fast that hich is good.

—I Thessalonians 5:21

Bodily exercise profiteth little; but godliness is profitable unto all things, aving the promise of the life that ow is, and of that which is to come.

—II Thessalonians 4:8

Be ye doers of the word, and not earers only, deceiving your own elves.

—James 1:22

Faith is the substance of things oped for, the evidence of things not een.

—Hebrews 11:1

Whosoever shall not receive the ingdom of God as a little child shall n no wise enter therein.

—Luke 18:17

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it.

—I Peter 3:10-11

Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profiteth, if he shall gain the whole world, and lost his own soul?

—Matthew 16: 25-26

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

—John 3:3

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

—John 6:63

Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

—Hebrews 13:5

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
—Titus 1:15

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
—I Corinthians 7:3

I am come that they might have life, and that they might have it more abundantly.
—John 10:10

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.
—Matthew 6:33

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.
—I Corinthians 3:18

A man is justified by faith without the deeds of the law.
—Romans 3:28

Examine yourselves, whether ye be in the faith; prove your own selves.
—II Corinthians 13:5

All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.
—Galatians 5:14-15

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
—Ecclesiastes 5:1

Be ye kind one to another, tende hearted, forgiving one another, eve as God for Christ's sake hath fo given you.
—Ephesians 4:

A soft answer turneth away wrath but grievous words stir up anger.
—Proverbs 15

Honour the Lord with thy sui stance, and with the first fruits of a thine increase: So shall thy barns b filled with plenty, and thy presse shall burst out with new wine.
—Proverbs 3

Let us not be weary in well doing for in due season we shall reap, if w faint not. As we have opportuni therefore, let us do good unto all me especially unto them who are of th household of faith.
—Galatians 6: 9-

Humble yourselves therefore unde the mighty hand of God, that he ma exalt you in due time: Casting a your care upon him; for he caret for you.
—I Peter 5: 6

If any man say, I love God, an hateth his brother, he is a liar: for h that loveth not his brother whom h hath seen, how can he love God whom he hath not seen?
—I John 4:2

To every thing there is a season and a time to every purpose under th heaven: A time to be born, and time to die . . . a time to weep, and time to laugh . . . a time to get, and time to lose; a time to keep, and time to cast away . . . a time to kee silence, and a time to speak.
—Ecclesiastes 3:1

Whatsoever ye do, do it heartily, as o the Lord, and not unto men; Know- ng that of the Lord ye shall receive ne reward of the inheritance: for ye erve the Lord Christ.

—Colossians 3:23-24

Boast not thyself of tomorrow; or thou knowest not what a day may ring forth. Let another man praise nee, and not thine own mouth; a tranger, and not thine own lips.

—Proverbs 27:1

Your faith should not stand in the visdom of men, but in the power of God.

—I Corinthians 2:5

Thus saith the Lord, Let not the vise man glory in his wisdom, neither et the mighty man glory in his might, et not the rich man glory in his iches: But let him that glorieth glory n this, that he understandeth and noweth me, that I am the Lord which xercises lovingkindness, judgment nd righteousness, in the earth: for in hese things I delight, saith the Lord.

—Jeremiah 9:23-24

Thine, O Lord, is the greatness, and he power, and the glory, and the vic- ory and the majesty: for all that is n the heaven and in the earth is hine: thine is the kingdom, O Lord, nd thou art exalted as head above ll. Both riches and honor come of nee, and thou reignest over all; and n thine hand is power and might; and n thine hand it is to make great, and o give strength to all.

—I Chronicles 29:11-12

He that is slow to wrath is of great nderstanding: but he that is hasty f spirit exalteth folly.

—Proverbs 14:29

Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

—Psalm 34:13-15

The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God. even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

—James 3:8-10

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life.

—Titus 3:5-7

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction. for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

—II Timothy 3:16-17

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—Philippians 4:8

Trust in the Lord, and do good.

—Psalm 37:3

We Proudly Present–

The title of the illustration which appears on this month's cover is "Christ, the Lord." It is reproduced from an oil painting by Howard Sanden, young Christian artist of Minneapolis. The Lutheran Digest is proud to present it to its readers. This is its first appearance in a publication.

"Painting a head of Christ is really an amazingly difficult thing," says the artist. "There are so many facets of His nature one would like to portray — His strength and courage, on the one hand, and His gentleness and kindness, on the other. Then, too, eveyone usually has a preconceived idea of how Christ appeared, and this influences our judgment of each new portrayal of Him. Possibly it is presumptuous to even attempt to portray Christ. Many have said that artists should not try, because the finest effort of the greatest master would fall short of His true glory and beauty. This is doubtless true, but I believe that anything which calls Christ to our attention and makes us think of Him, such as a painting hanging in the home, is a worthwhile effort. In the cover painting, I have emphasized the compassionate, loving quality of Christ's great and complex nature."

Mr. Sanden is 25 years old. He was graduated from the Minneapolis School of Art in 1956, after which he spent four years as art director for the Singspiration Publishing Company, Montrose, Pennsylvania, wellknown evangelistic music publishers. At present he is art director for the Lakeland Color Press of Minneapolis. He devotes full time to designing and illustrating church and Sunday School publications and promotional literature. He is also engaged in numerous portrait and mural commissions.

Full-color 8 *x* 10 *lithographed prints of "Christ, the Lord" printed on a fancy finish stock, size* 11½" *x* 15" *and suitable for framing are available at* $1.00 *each. Send orders to The Shepherd Company,* 150 *Jackson Ave. No., Hopkins, Minnesota.*

An Inferiority Complex Can Become a "Golden Complex," if You Know What to Do wth It

Cash In
On Your
Inferiority Complex

By Helen Powers

One of the biggest obstacles to achievement regardless of the field of your activity is lack of self-confidence. It accounts for an untold potential going to waste.

Virtually everybody suffers from time to time with feelings of inferiority and inadequacy. Again and again, you hear such phrases, "I'm afraid I don't have it in me," "It takes a bigger person than myself," or "I'm too timid, too shy."

The fact is most of us do not know our own strength. We underestimate our abilities. We sell ourselves short. We are traveling on the middle road when we could just as well be on the high road. With this self-defeating attitude that's so prevalent, it is no wonder that psychologists have found that most of us make use of only about one-tenth of our potential. The parable of the talents seems to indicate that most of us do not make full use of our God-given endowments.

Yet as restrictive as feelings of inferiority which gnaw away at your self-confidence are, they can be converted into one of your greatest assets, if rightly understood. They can be

good for you. Whether or not they are depends on you and how you handle them.

Dr. Alfred Adler who first used the term "inferiority complex," referred to it as "the golden complex." The reason he designated it that way was that he found so many people suffering from serious feelings of inferiority who became outstandingly successful. He found they "over-compensated" themselves for them and became far more successful than they would have been, had they felt competent, secure and confident all the time.

Comparatively few people have what might be termed a genuine inferiority complex. It is often confused with mere feelings of inferiority, which are not tragic.

In dealing with feelings of inadequacy, it is important to distinguish between *actual* inferiority and *fancied* inferiority. All of us are inferior to someone else in some respect. Even the most able and competent will be inferior to someone else in this or that. You might rate high as a mathematician, but middling, or even low, in mechanical ability.

The inferiority complex that causes us most trouble and keeps us from recognizing and doing something about our real areas of inadequacy is the *fancied* one.

If you want to cash in on your feelings of inferiority, you must not measure yourself against a myth. Self-confidence or the lack of it is largely a matter of how you evaluate yourself, how you "measure up" in your own mind, how you picture yourself t yourself. It has been demonstrate conclusively that you become the im age you have of yourself. You're n apt to rise above it.

If you are plagued, harassed an hindered by feelings of inferiority, is well for you to ask yourself whethe the trouble is with *you* or with th standards you have set up for you self. What it boils down to is the que tion of whether you really "fall short or your measuringstick is too high.

The average person tends to me sure himself against a so-called "ideal or "normal" person. Neither of the exists except in the imagination.

The concept of the "normal" pe son that we have is one who bubble over with self-confidence, is alway poised, enthusiastic, extroverted, neve gets nervous, enjoys peace of min continually, is free of worries, fea and anxieties, feels equal to any oc casion and invariably rises to it. W think of him as universally well-like and possessed of a magnetic perso ality, as always getting along well wit people. We visualize him as one wh always takes troubles, problems, irrita tions and frustrations in his stride.

The generally unrealized fact i that what constitutes a normal perso and what doesn't has never been de termined. Nobody can tell you wh and what the so-called normal individ ual is. Even the behaviorial expert themselves are not agreed on this. I fact, what is normal for one may b abnormal for someone else.

The ideal or normal person is purel

figment of the imagination. He is rtificial. Commenting on this, Dr. dler said, "We orient ourselves ac-ording to a fixed point which we ave artificially created, which does ot in reality exist, a fiction."

It is very much the same as if we *hought* that par for a golf course is 5 and then feel inadequate because ou only shoot in the low 70's.

If you have inferiority feelings, it s nothing to be alarmed about nor can ney necessarily handicap you. They o not necessarily prevent you from utting forth your best. Everybody, t least part of the time, feels the same nadequacy, inferiority, anxieties and read that you experience.

There are, of course, reas in which each of is is somewhat inad-quate and could stand mprovement. These hortcomings or inade-quacies, however, can be dealt and ived with, if you keep from adding o them by concluding you are no good *as a person,* that you are unwor-hy, should feel guilty or ashamed be-ause you are not perfect. Such an ttitude is not only injurious and handicapping, but also an injustice o yourself. It prevents you from mak-ng the contribution to human welfare f which you are capable. The moral mplications of a self-depreciating at-itude are apparent.

On the other hand, it is not good o bury ones head in the sand regard-ng your shortcomings. It is common ense to recognize those areas in which you do not "measure up," but—and this is important—when you add to this knowledge the belief that you don't "measure up" as a *person,* you detract from what ability you do have. You make it difficult and well-nigh impossible to improve.

This was demonstrated in a class-room experiment. A professor gave a test to a selected group of so-called average students. Just before the test, he announced it required about ten minutes for the "normal" student with "normal" intelligence to complete it. Actually, the average time was twenty minutes. The students, of course did not know that. They were under the impression that the normal or average time required was ten minutes. At the end of the ten minutes, the professor announced that the time was up for the student of "average" intelligence to have completed the test.

The interest rate you pay on borrowed troubles knows only one way to go — up.

The result was that these better-than-average students believed they were inferior and below par. They became depressed, discouraged, confused and felt insecure within themselves because they had not completed the test within the specified time. Their regard for themselves took a nosedive.

The professor had them hand in the work they completed and instructed them to continue with the remainder of the test.

After he had corrected the papers, he found they all had made far better grades on the answers they turned in

at the end of the first ten minutes than on the answers they turned in on the second part of the test. Their ability and performance actually declined sharply at the very point they were made to believe they were inferior, not average and "different from others."

What these students did during the second half of the test was to measure themselves against a false measuring-stick and with it decreased their potentials and abilities. Their false conception of the average and normal student was their undoing.

This experiment also points up th importance of thinking well of you self. Think well of yourself, accep yourself for what you in reality ar without comparing yourself unfavo ably to the next person, and you wi do well. Expect to do your best an you will inevitably do better. The wis thing to do with any feelings of in feriority you have is to cash in o them. Remember, they are only fee ings.

All of life, if the final result is to be other than a miscarriage, must b a continual process of education and re-education in the art of learning ho to live with wisdom, health, happiness, inward peace, and a thoroughly co structive influence upon one's environment. A balance must be maintaine between the spiritual, moral, mental and material, such as the Humble Ga ilean examplified. Many ideas and emotional pleasures and reaction habit and other particularities that have been acquired or unwittingly fallen int have to be lustily renounced, and others of a more profitable kind built int their place. The important question is not what one has been or what on is at the present moment, but what one is becoming.

"I enjoy your magazine (The Lutheran Digest) very much an want to get it regularly. I think it is the best little magazine pub lished, may you continue the good work."

Mrs. D. M., Wimbledon, N. D

"I surely enjoy reading the Lutheran Digest over and over an loan it out to many of my friends. We find many articles in thi little book that no other magazine has in print. May God bless you work."

Mrs. C. H., Chippewa Falls, Wi

You Probably Consume a Lot of Oranges. They Outsell All Other Major Fruits Combined, yet

How Much Do You Know About Oranges?

By Ella Wilson

If I were permitted to look into our refrigerator, the probability is I would see some oranges in it. The nation's consumption of oranges has reached a new high and is continuing to rise. This is a good omen from the standpoint of health.

Fifty years ago, oranges were consumed mainly during the Christmas season. I recall as a girl that getting an orange was a special treat. In the meantime, oranges have become a regular part of the American diet. Statistics show the average person uses about a pound of oranges a week.

The production and marketing of them is the largest single activity in the fruit business today. They outsell all other major fruits put together, including apples, peaches, pears and grapes.

The orange has a long and honorable history, even though other fruits antedate its origin. Unlike other fruit, it is not mentioned in the Bible or other ancient literature.

The orange is thought to have originated in China, but just when and where in China is not definitely known. The first mention of it made in Chinese literature is the year 1178 and from it, it is apparent that the orange was known there for centuries before. By the yeor of 1178 it already existed in 27 varieties.

The orange got to the United States by a rather circuitous route. Adven-

turers brought seedlings to Portugal not many years before Vasco da Gama reached India in 1498. Columbus packed some orange seeds in Portugal and brought them to America on his second expedition in 1493. The first orchard in the Western World was planted in Haiti. It is thought the first orange tree was planted in continental America in 1518, a year after Martin Luther nailed his Ninety-Five Theses on the door of the Castle Church in Wittenberg.

By 1580, oranges had become plentiful in Florida and, with Indians scattering the seeds, wild orchards were flourishing by the beginning of the 1700's. By 1769, oranges were being grown along the coast of southern California. The first sizeable orange grove was started at San Gabriel in 1804, since which time the growing and marketing of oranges have become one of the major industries in California. This is apparent to anyone who has ever lived there or traveled in the state and seen the grove upon grove of oranges.

Happiness is like a potato salad: share it and you have a picnic.

They thrive particularly well in California and Florida. Five states supply practically all the citrus fruits used in the United States. Florida leads by producing over half of the oranges consumed, with California in second place. Texas, Arizona and Louisiana also add to the total.

Other parts of the world where orange trees do well include Spain, Portugal, Italy, Australia, Brazil, Japan, India, Palestine, Algeria, Egypt, South Africa, New Zealand and Chin

Perhaps one of the reasons that t orange has become a staple in our di is its nutritional value. Its consum tion has been given no little impet not only by the producers and ma keters, but also especially by the me ical profession. Doctors consider t consumption of oranges highly hel ful in maintaining good health.

The orange contains at least twent three essential food elements. It h a high Vitamin C content. It's som times called "the sunshine fruit." addition to Vitamin C, the orange so provides fruit sugars, phosphoru iron, B-1, B-2 and niacin.

Contrary to the opi ion of some, froz o r a n g e concentrat contain a higher lev of Vitamin C than t juice which you extra in your kitchen. Since Vitamin C co tent of orange crop varies by as mu as 200 per cent from orchard to o chard, the concentrate processors m their crop for uniformity. The co centrates also contain less of the sk oil, to which some people are allergi Nevertheless a large number of peop prefer the taste of fresh orange juic To avoid the peel oil, the fruit shou be reamed gently, instead of frugal extracting the last drop of juice.

In order to derive the maximu benefit from orange juice, it shou not be strained. The pulp has a hi mineral and vitamin content. Contra to popular belief, the juice can stored in a covered container in yo refrigerator for a long time befo

osing any of its health-sustaining properties.

The ripening period of the orange s about six months. Normally it is eady to be harvested in late fall and arly winter. However, so many different strains have been developed hat the sale and consumption of fresh ranges has become a year-around usiness.

When you go to your favorite store o purchase oranges, you probably liscard carefully those with green pots on them. You think they're not s ripe as they should be. However, reen spots on an orange have nothng to do with its stage of ripeness. hey are chlorophyll and indicate hat the growing weather was unusually hot. Incidentally, the orange hrives best when it grows dangerously lose to the frost line.

The oranges you buy at the store re processed before you get them. If hey are still green on the outside, vhen they arrive at the packinghouse, hey are usually sent to "coloring ooms." There they undergo a degreening process. They are kept 24 o 72 hours in a temperature of about 5 degrees Fahrenheit, while a low oncentration of ethylene gas is added o the atmosphere to bleach out the reen. After that, the oranges are tamped "color added," which is of o significance as far as the taste or utrition of the orange is concerned.

You have perhaps bought oranges stamped "tree ripened." It led you to believe those oranges were ripened on the tree. The fact is that every orange is "tree ripened," if it is ripened at all. Unlike tomatoes, bananas and other fruit, oranges cannot be legally picked unripened and offered for sale.

Looks are deceiving in selecting oranges. If you want the best, pick them by feel, not by looks. Heavy oranges contain the most juice and the thin-skinned varieties have more juice than the thick-skinned. An asset of the latter, particularly of the navel orange, is that it is of high quality for eating whole. Another thing to bear in mind in selecting the best oranges possible is there is no connection between size and quality of flavor.

Virtually nothing of the processed orange goes to waste. The peel is used in marmalade, candied peel, cattle feed and in medicines. The distilled oil is used in perfume, soap and as a base for various beverages. The pulp left after the juice has been extracted makes cattle feed. Even the seeds and hulls are used as feed.

Columbus not only discovered the Americas, but little did he know, when he brought those first orange seeds across the Atlantic in one of his three ships, that he was making an important contribution to your health and to the nation's economy. The raising and selling of oranges have grown into a multi-million dollar industry.

Be not deceived; God is not mocked: for whatsoever a man soweth, hat shall he also reap.

—Galatians 5:7

TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee,
He prayed with tears—
"Dear God, make me a man
Like daddy—wise and strong;
I know You can."

Then while he slept
I knelt beside his bed,
Confessed my sins
And prayed with low-bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

—Andrew Gillies

KINDNESS

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's
Broken
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you
Bring
A heart may heal or break.

—John Greenleaf Whitttier

THE WAY YOU LIVE

It's not the way you wear your tie
Nor even the way you talk.
It's not your manner of doing things,
Not even the way you walk!

It's not the number of friends you ha
Nor the folks who think you're wron
It's not the jobs you should have done
That help to make you strong!

It's the know you have, and the
go you have;
It's the faith in Christ to the end.
It's the will to do, and the effort true;
It's the way you live, my friend!

—Charles E. Kaufma

OPPORTUNITY

So someone called you with a job to d
And you grumbled and wondered wh
But how do you know how high you
can go,
If you never get out and try?

A job well done can be loads of fun,
If you only override your doubt;
And, what is more, it may be the door,
To the things you have dreamed abou

—Leola Littr

Find out what God would have you do
And do that little well;
For what is great and what is small
'Tis only He can tell.

TRUST

The anxious lines are in his face,
Where everyone can see
That he has worried many times
While all so needlessly.

If only he would trust in God
For everything he needs,
He would have the peace of mind.
It's He Who really leads.

—Audrey Winegarden

NEW NEIGHBOR

I wondered what she'd be like,
Watching her moving in.
Will she want a pathless lawn—
No puppies with their din?

Is she the type to borrow?
(I sorta' hoped she'd be)
Never thinking that she might
Wonder the same of me.

—Loula Dickerson Arnold

MYSELF

I have to live with myself, and so
I want to be fit for myself to know,
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand, with the setting sun
And hate myself for things I've done.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know,
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience free.

—Selected

If a task is once begun,
Never leave it till it's done.
Be the labor great or small,
Do it well or not at all.

ANOTHER DAY

This morning, just before dawn,
When dew still glistened on the lawn,
There came a stranger to my door.
The most unusual clothes he wore.
His countenance was worn and sad
As if on shoulders stooped he had
To bear the load of wordly care—
Father Time was standing there.

"I bring," he said, "another day.
Make haste before it slips away
Into eternity's vast domain
Never to return again.
Somewhere in your neighborland
Someone needs a helping hand,
Someone needs a friendly word—
Needed so, but seldom heard.

"Today is just another link
Of an endless chain of years, you think;
But days, in unrelenting flight,
Grow into months and years by night.
No tears of sorrow or regret
Will erase the thoughts we can't forget.
So many things we might have done,
So many times we might have won,

"But lost, because our memories stray
To mistakes we made some yesterday;
And thus, while we are looking back,
We fail to see that on its track
Another day is sinking fast.
Unused—it disappears at last—
A hopeless waste, a shattered trust,
Left to moulder in the dust.

"Today is here, again I say,
Use it wisely while you may,
For when He calls us, one by one,
To give account of what we've done,
Will you hang your head in shame
Or answer proudly when called by name?"
This message—through experience taught
To you by Father Time is brought.

—Helen D. Baeseman

By courtesy of IDEALS PUBLISHING CO., Milwaukee, Wisconsin.

Life itself can't give you joy
Unless you really will it.
Life just gives you time and space.
It's up to you to fill it.

The Steadily Mounting Traffic Fatalities and Accidents Which Injure more than Five Million Annually Poses the Question:

Is Reckless Driving a Disease?

By Ernest L. Barcella

A clergyman, driving at a cautious 30 miles an hour during mid-morning, suddenly and without warning smashes into a tree and is killed instantly.

Another driver, cruising along an open highway, unaccountably cuts in front of another car and dies in agony beneath the wreakage of his overturned automobile.

A 24-year-old motorist, nearing his home after a long journey, scores a direct hit on a street railroad support girder and sudden death strikes at 11:05 p.m.

A teen-ager, fleeing at 80 miles a hour in a stolen station wagon shortl before dawn, rams an oncoming ca head-on and four innocent men perish in one awful instant.

All four tragedies occured not lon ago in one metropolitan area. All fou were entered in the area's grim bo score of automotive violence as fata accidents.

Accidents?

All four had one ironic common de nominator—they need never hav happened, for investigation showe that:

The clergyman had case history of faintin spells. Death was a con stant passenger in hi car and then suddenl seized the wheel, whe the clergyman blacke out—for the last time.

The highway drive was a diabetic. Befor setting out on his tri he took insulin—to

nuch of it—and went into insulin hock a moment before his car went out of control and flipped over.

The 24-year-old motorist had journeyed a far distance. He also had a few drinks. Alcohol plus fatigue apparently lulled him to sleep and spelled death for a young man in the prime of life.

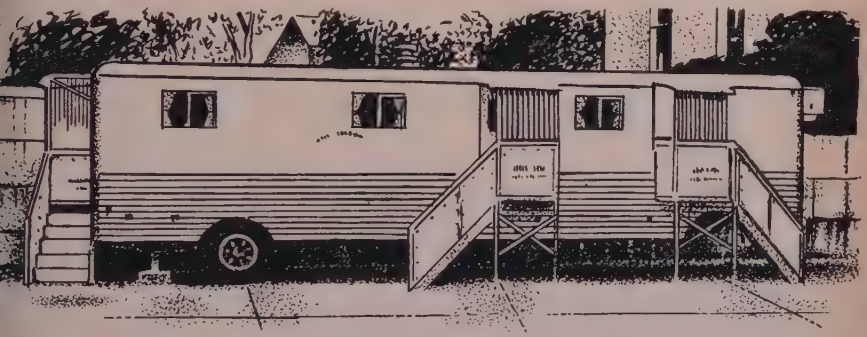
The teen-ager was found to have had a record of emotional instability rooted in a broken home, had been in trouble with the law many times and once had been committed for mental observation.

Even with such enlightened postmortem findings, the public, except when it hits home, generally shrugs off such tragedies as grist for the statistical mill.

But motor vehicle officials, enforcement authorities, the medical profession and some government officials are aware that such tragedies are symptomatic of a growing national problem, a new kind of epidemic disease, the shocking toll in deaths and disabling injuries from motor vehicle accidents.

Here are some terrifying figures which have prompted studies that may lead to improved medical standards for driving licenses:

Traffic accidents are killing upward of 37,000 Americans annually (38,702 in 1957; 36,981 in 1958; 37,800 in 1959); injuring more than 5 million annually (1.4 million of them with disabling injuries); costing $5.9 billion in property damage, lost productivity, wage losses and medical expenses. They are causing more than 92 million person-days of restricted activity; more than 28 million person-days of bed-confined disability; more than 32 million person-days of work lost and two million person-days of school lost.



20,000 motorist will be screened and tested in this trailer in the interest of safety on the highways

The bitter irony of it all is that this epidemic of deaths on the nation's highways has grown and spread during a half century that has seen a dramatic reduction in deaths from communicable diseases.

Medical authorities, research scientists and safety experts have long since joined in urging, without much success so far, that cars be equipped with seat belts. The National Safety Council estimates that more than 5000 lives could be saved annually if seat belts were used universally in automobiles. Safety Council authorities say seat belts cut in half the chances of getting hurt, that the risk of death or serious injury in a wreck is five times greater, if a person is hurled from a car. Despite vigorous appeals for such safety measures, it is estimated that less than one million of the 58 million cars in the United States are equipped with seat belts.

Now medical science, in an entirely revolutionary approach, has established in Connecticut a new beachhead in the battle against the traffic accident epidemic. The beachhead is 43-feet long and eight feet wide—a six-room trailer or "mobile clinic" specially built for the U.S. Public Health Service which has embarked on a two-year study of reckless driving as a disease.

Through this trailer during the next two years will go 20,000 - 25,000 Connecticut motorist, all of them volunteers. They are being given screening examinations to determine the relationship between any physical, physiological and psychological conditions and their driving records, with the emphasis on physical factors in relation to the disease of reckless driving. They are being tested for hearing and vision deficiencies, diabetes, anemia and heart and lung pathology.

They are being asked questions de signed to reveal driving activitie which may call for special condition ing, special medical care before the can drive safely. Drivers with both good and bad records are being exam ined—drivers with records of injury accidents, chronic traffic violation those whose licenses have been sus pended or revoked; drivers with ac cident-free and otherwise spotless driving records.

Clearly, drinking, fatigue, and driv ing can be a fatal mixture. So, too can heart disease or deeply-rooted emotional instability and driving. And one need not be an expert to know that too much insulin can cause in sulin shock. But at what point does i become too much?

What is known is certain facts as they apply to individual drivers, bu not as they apply to the population as a whole. Accordingly, what the Connecticut experiment seeks to de termine is whether, taking the pop ulation as a whole—or taking a rep resentative cross section of it—there is some correlation between physical shortcomings and driving perfor mance.

In the process of trying to prove scientifically whether there is, the re searchers will want to know the nature of this relationship, if there is one This will be the first big step toward further refinements of all physical criteria for determining qualifcation for a driver's license. Such criteria would be needed by state motor vehi cle authorities to invoke sterner con trol measures and, if challenged, t

roduce scientifically valid proof that would stand up in court.

This is what makes the Connecticut experiment such a revolutionary and unique experiment.

Medical information obtained in the Connecticut tests will be confidential, shared only with the patient's own physician, who, if the patient chooses, will treat the driver for whatever deficiency the test shows. The patient-driver will be under no compulsion to go to his physician.

The Connecticut study primarily will seek to establish scientific proof, if any, that physical factors or abnormalities and reckless driving are related. Later, depending on the findings of the initial studies and the availability of appropriations, physiological and psychological factors will be tested.

Goodness vanishes, when you talk about it, but it becomes noticeable when you live it.

The Connecticut "Highway Clinic" is designed to answer a challenging question:

Is there a relation between a driver's physical condition and his driving record?

There are corollary questions: Is the brake-jammer in a jam with his creditors? Should the chronic traffic violator put his foot down at home instead of on the accelerator?

Dr. Albert Chapman, assistant surgeon general, chief of the Division of Special Health Services, and the moving spirit in the federally-sponsored study, puts it this way: "The time has come for us to determine whether or not traffic accidents are, in fact, a disease for which a cure or preventive can be found."

While the study is a pioneer experiment to find a valid scientific measure of the relationship between physical defect and diseases on the one hand, and traffic accidents and experience on the other, the medical profession has long interested itself in the problem of traffic accidents and their causes.

Dr. Chapman and the Public Health Service have undertaken the Connecticut test on the premise that the role of human factors in accident prevention must be better known.

"Eighty percent of all accidents—motor vehicle and otherwise, are based on human factors," said Dr. Chapman. "We know, for example, that people can behave safely in an unsafe environment, such as a puddler in a steel mill, and unsafely in a safe environment, such as a housewife in the kitchen.

The long-range plan is for studies in three major categories of human behavior:

1. Physical factors. This involves physical disabilities, such as heart disease, poor vision, bad hearing, diabetes, epilepsy, as factors in auto accidents.

2. Physiological factors. This involves the effect on a driver of drugs such as antihistamine; alcohol (the National Safety Council reports that a drinking driver was involved in about 30 percent of all fatal accidents last year;) drinking plus fatigue; the increase of carbon monoxide caused by smoking in a closed car.

3. Psychological factors. This involves the part which the emotions,—love, hate, anger, annoyance, fear, jealousy, resentment, frustration, anxiety, rage—play in a driver's attitude.

"If we can prove scientifically that any factor or factors are absolutely predictive that a person is a high accident risk, then steps can be taken to protect him from his own psychological disabilities, says Dr. Chapman. "The motor vehicle people have known a lot of these things, but they lack the scientific proof that would protect them in court, if they were sued for refusal to grant licenses on psychological grounds.

"If there are drivers with anti-social factors, we must get them off the road or get the anti-social factors out of the driver. We have clues that anti-social factors are linked to high accident rates—enough clues to indict a group, but not enough to indict an individual."

Studies have advanced to a poin where it is possible to correlate group of factors to the incidence o accidents. For example, drivers wh come from broken homes, juvenile de linquents, people who don't pay thei bills and those with anti-social cha acteristics which can be identifie have more accidents per mile of trav el than others.

Work is now going ahead in re search centers and universities to de velop the tools necessary to measur and identify psychological problems.

Studies made by Cornell Universit have proved the feasibility of a simu lator to study driver reactions, such a the simulators used for the astronaut for pilots and deep sea divers. A driv er is put in a simulator to study an test the fatigue factor. Noises are fe in. The driver's reaction under di ferent conditions and stresses, such a rain, snow, light and dark, anger an frustration, a woman driver cuttin in front of him, are fed back into a electronic brain which records an analyzes them. A TV camera is use to project to the driver the precis image of the road and area in whic he is simulating driving.

Such a simulator would be extreme ly expensive, however, and researc funds for traffic accident studies ar scarce. Experts agree that this kin of a simulator is urgently needed.

Reprinted in condensed form from TODAY'S HEALTH, Volume 38, Number 12. Publishe monthly by the American Medical Association with business offices at 535 North Dearbor Street, Chicago 10, Illinois.

There is one thing better than success, and that is to be worthy of i whether you meet with it or not.

Lutherans to Erect Multi-Million-Dollar Retirement Center

To Be Known as the Lyngblomsten Center, It will Provide Complete Care for the Elderly

When eight Norwegian Lutheran mmigrant women met in St. Paul, Minnesota, as a reading circle back n 1902, little did they realize they ere laying the foundation for a mul-iple-purpose retirement center which ay represent an eventual investment f ten million dollars.

These women did more than read, etween coffee and "kaken," at their nformal meetings. It was not long aft-r they began meeting that they de-ided to organize and to undertake ome worthy project. They called their ttle organization the Lyngblomsten ociety—after the national flower of Norway, the lingonberry bloom. The roject they decided on was a fund or an old people's home.

The membership grew and the embers were tireless in pursuing eir project. They solicited contribu-ons, served church dinners and Nor-egian food at the Minnesota state airs to swell their coffers.

Among those they solicited for con-ibutions was James J. Hill, the ounder and president of the North-rn Pacific railroad. He favored them ith a substantial gift to their society.

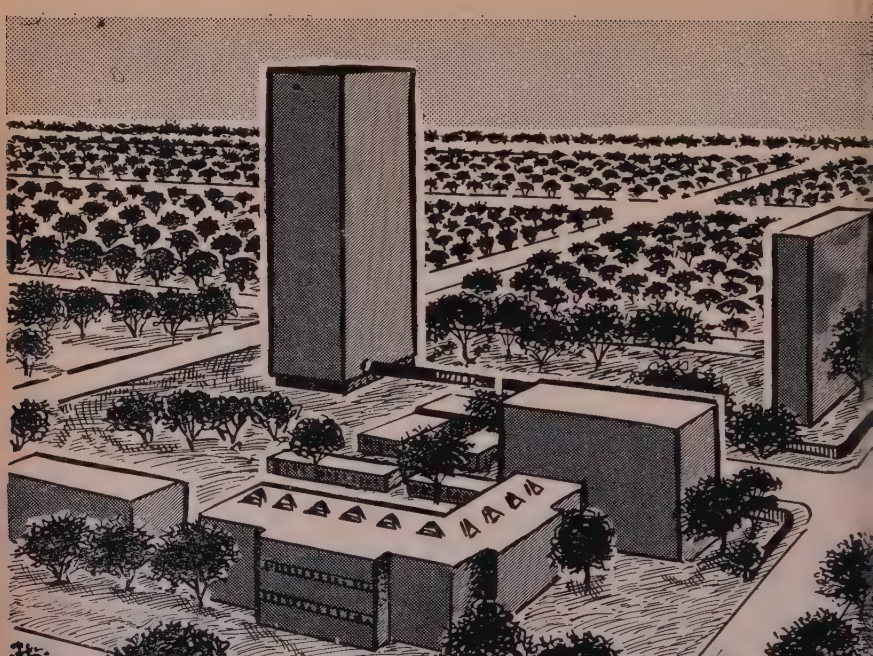
Within eight years, by 1911, the Lyngblomsten Society had sufficient funds to acquire a 9½-acre plot near the Minnesota State Fair grounds and to erect a home for the aged on it. At present, it consists of 45 units.

Within the past year, the Lyngblomsten Society and a group of former Ev. Lutheran Church congregations in the St. Paul area have announced plans for the expansion of the present home for the aged which will be a far cry from the present edifice. It will be a multiple-purpose retirement center which may have 1000 residents within a decade.

It will be one of the first institutions in the nation, and the first in the Upper Midwest, to provide all four generally recognized types of care for the elderly. It will be known as the Lyngblomsten Center.

Residence in it will not be restricted to Lutherans, although it is expected that the majority of the residents will be Lutheran. Applications for residence will be taken without regard for race, religion or national origin.

The first unit of the project will be started this summer. It will consist of



What the Proposed Lyngblomsten Retirement Center will look like, when it is completed.

a 100-bed building to cost about $900,000 and will adjoin the present 3-story structure. It will be a combination unit providing "sheltered care" as well as nursing care.

The Lyngblomsten Center will be operated by the Board of Charities of the former Evangelical Lutheran Church which united with the United Evangelical Church and the old American Lutheran Church. Since the merger last January 1, congregations of the new church body have been invited to join the operating corporation.

Before embarking on the new venture, which is expected to be completed by the late '60's, the former Evangelical Lutheran Church operated a group of retirement homes across the nation which are regarded as models in the field. The ELC was a pioneer in the construction of residences for the aged.

What the rates will be for the resi

nts of the center has not as yet been termined. Various factors make this possible for the present. The intenons, however, are to keep them with- reach of retired persons of modest eans, including those living on social curity or old age assistance.

The Lyngblomsten Center will rep- sent a new concept in the field of tirement care in that it will offer home for the retired who are well d for the elderly with varying dees of need of medical care.

According to present plans, the nter will offer the following:

Apartments, in buildings proposed from 8 to 20 stories with comforble retirement accomodations for ose who need no special care;

"Sheltered care" in single or double oms, with bath, but without kitchen cilities, for those who do not want prepare their own food;

"Nursing care" for both ambulatory sidents and bed-care patients;

"Intensive nursing care" with spec- l equipment to take care of cases long-term convalescence and the firm aged.

After completion of the unit now der construction, an 8 to 10-story partment hotel is scheduled to be ected. It will offer apartments of e, two or three rooms, which will be designed in warm colors and textures to preserve a home-like atmosphere.

The third unit of the project will provide single and double rooms for both ambulatory residents and bed-care patients, designed for full nursing service. When it is completed, the first unit will be converted to "intensive" nursing care.

The fourth unit will be another apartment building and may be 20 stories high. The size of the apartment buildings will be determined later, when the demand for apartments can be gauged better.

The cost of the individual buildings is expected to range from one and a half to three million dollars.

The Lyngblomsten Center will have garages for the residents with cars, covered walkways joining the units, a small community of service shops, recreation facilities, a central dining hall, and a lounge.

Rev. Alvin G. Lewis has been named executive director of the Center. Before being called to his present post, he was chairman of the Center's board of directors, when it was formed last February. He formerly was pastor of St. Anthony Park Lutheran church and had served it since 1944.

When you are afraid of anything remember this: it may not happen; and it does, your being afraid makes it twice as painful.

Sanctuary Is Where You Find It

By Margaret Blair Johnstone

What is sanctuary?

The dictionary defines it as a place of refuge, sacred and inviolable.

Because of this, many of us think that to seek sanctuary in time of trouble is to take cowardly flight from reality.

But it is not that. Rather it is flight *to* reality. For when life's violence threatens and we do not seek sanctuary, it is then that we become escapists, dodging anxieties and scurrying among confusions.

Like sparrows crossing a superhighway by hopping, we do not realize we have the power to rise above the danger coming at us from all sides.

Sanctuary, then, is more than a special place. It is special strength. And it gives more than refuge release.

Essentially, sanctuary is a means o finding the power to face life on lif ed wings. It is this power which e ables men to "renew their strengt . . . mount up with wings as eagl . . . run and not be weary . . . wal and not faint."

All of us have access to this powe Sooner or later, that which is wea in us cries to lay down a burden o Someone stronger. When that Som one gives us strength to bear our bu den triumphantly ourselves, then hav we found sanctuary.

We need not turn to some enchan ed island, remote from daily living, find our place of refuge. One of th most misinterpreted verses in the Bib is the familiar, "He leadeth me b side the still waters; he restoreth m soul."

Most of us think the still waters ere placid lakes or quiet meadow rooks. Not so!

They were part of torrential moun- ain streams where day in and out the hepherd had to lead his flock. But ere and there he managed to find water of quietness," some pool spill- d alongside, but fed by and part of he fierce mainstream. And we, too, an find, right along life's mainstream, he still waters which will renew our inds.

Sanctuary may be no further away han your own back yard. Ever since den, some men have come "nearer od's heart in a garden than any- here else on earth."

A student pointed ut that the decisive ement in the discov- ry of the law of grav- ation was not so much he falling apple as the arden. Newton was alone, in the quiet f a garden, when he saw this great uth.

The mountains and the sea are per- nnial places of sanctuary. "When ings get thick I turn my back n my kitchen and gaze at the ountain scene framed by my win- ow," says a mother fortunate nough to be able to lift up her eyes nto real hills. But a professor I know as no such view. So he has hung a olor transparency of the sea in the st window of his city apartment nd to this he lifts up his eyes each orning.

There are times when one can reach sanctuary simply by going into one's room and shutting the door. A friend who is a social worker lives in a settlement house, where her single window looks out on a littered alley. Her life is an endless routine of pavement pounding, tenement stair-climbing, grievance-hearing and monotonous record keeping.

One night I paused at her door to leave a message. She invited me in. I found her small room aglow with candlelight. "This is how I keep my sanity," she explained. "Every night for 15 minutes I light these candles. To me the most serene thing on earth is a lighted candle."

Others will find renewal in the act of serving. The next time you are hounded by fear or stymied by despair, try going to your local hospital ward. You can't talk to the sick? Then leave a bouquet of flowers. Or stop in on that housebound old man across the street with some small gift.

Few things are shorter than a letter your youngster writes home from summer camp.

You may find sanctuary even in a lunch hour. Music can recharge you, when you are mentally beaten or nervously exhausted. "I take twenty minutes for lunch and the rest for feasting on Brahms," says a busy editor. Her musical sanctuary sends her back to her appointments on lifted wings.

You can find sanctuary by immersing yourself in a tub of warm water. One of the oldest rites is ablution: the ceremonial washing away of life's soil and stain. Hydrotherapy is one of the

modern techniques for purging tension and pain.

You can make your own place of refuge from the stresses, distractions and mean monotonies of life.

There are still other ways. One woman who reared a large family and ran a boarding house as well was asked how she remained so calm and composed.

"Well," she said, "you know that big rocking chair in my room? Every afternoon, no matter how busy I am, I go up there to rock a while and empty out my brains."

Sometimes, however, we need to empty out more than our brains. We need to pour out our soul. This is the time to rediscover the fact that "strength and beauty are in His sanctuary."

You can find them by stopping at your own church before facing the humdrum of a busy day. On a business trip, you can find sanctuary by slipping into some church or chapel. You may discover it kneeling in a hospital chapel praying for a dear one, or by meditating on the eternal verities right where you are.

There come times to all of us, when, in our desperate need, no holy ground in nature, no lonely place apart, no sanctum of man seems to give sanctuary.

Then what?

When diaster strikes on Briti naval vessels, they instantly blow "T Still." It means, "Prepare to do t wise thing."

When the signal is piped, few m know the wise thing. But in the m ments of calm enforced by that sign they find it. Each man calculates h position and checks his resources. observing "The Still," they rout co fusion and frequently avert catastr phe.

So with our personal emergenci Few of us instantly know the wi thing. "If only I could *know* what do!" we cry, forgetting that the ord of procedure is: *Be Still!*

No matter how little you *know*, even how little you think you ha faith to believe, the next time y need sanctuary stop instantly all verish activity and do what those w have found sanctuary do: "Be st and know..."

Countless hard-pressed men a women find in religion their "pla of certain shelter," when their hea cry for spiritual sanctuary. We a again laying hold on the central re ity that Christianity offers: "God our refuge and strength, a very p sent help in trouble."

The habit of looking for all the good that is to be found can be cultivat no less than the habit of looking for unpleasantness, and it is a much bett habit to build up. He who always has a chip on his shoulder finds a wor with a chip on its shoulder, too. He who approaches life in a friendly w finds that life offers him many good turns and pleasant surprises.

Read This Article to Find out whether the more Successful Create Their Own Opportunities or if Good Fortune just Smiles on Them

LUCK!

DOES IT PLAY A PART IN YOUR LIFE?

By Robert W. Marks

One December night at the Rio de Janeiro Opera House, the curtain was about to go up.

The audience was seated, the orchestra had tuned up and was tensely waiting the conductor.

Minutes passed that seemed like hours: the conductor could not be found. In desperation, the manager addressed the men of the orchestra, "Is there any one here who knows the score well enough to pull us through tonight?"

An obscure young cellist rose. "My name is Toscanini," he said quietly, "I know every note of this opera."

What followed is history. Toscanini conducted the entire opera without once glancing at the score book. More than that: he gave a performance which was the greatest ever heard in that old and famous opera house. That night Toscanini took his place among the great.

Was Toscanini lucky? To answer this question we can use a word now popular in scientific circles. The word is *serendipity*. It means a lucky break, at the right time, when you are in the right place—and ready.

Psychologists would say Toscanini was not "lucky;" he was "serendipetal." It is true that he got a lucky break, but that's only part of the story. The main thing is that he was ready.

The break without Toscanini's skill and knowledge—which was the cumulative result of years of heartache—would have added up to a giant bust.

Perhaps the strangest luck story of all time is that of Enrico Caruso. Caruso had studied for years, practiced religiously and struggled against the terrors of poverty. But over this background was a cramping spectre—an overwhelming inferiority complex. He was timid and inhibited. His voice was throttled by fears.

For many years he plugged along as an unimportant understudy in a small Italian opera company. His supposed "great" opportunity came one night, when one of the more important tenors was sick. But Caruso was not waiting for a break. Tired and discouraged, he had left the opera house and taken refuge in a cafe. When he was located, he was three sheets in the wind.

When he was finally shoved on the stage, there was too much wine in him to make him mindful of anything. He forgot what a poor voice he had; he staggered across the stage and simply let himself go. He forgot his lines, he stumbled, he clowned, but his golden larynx lost its inhibitions. That night the managers fired him for incompetence.

The next day, down to his last lira, Caruso was thinking of suicide. Suddenly a messenger came to his room. "Caruso, Caruso," he yelled, "They're shouting for you. They've hissed the other tenor off the stage."

"For me?" Caruso was skeptical. "Why I'm just an understudy. They don't even know my name."

"They don't know your name," the messenger agreed. "But they're shouting for you just the same. They're shouting for 'the drunkard with the golden voice."

The shock removed Caruso's timidity. From that night on, he needed no wine to release his voice. The tone was there. Appreciation was the "Open Sesame" which unfettered the power and sweetness. Within a few years, Caruso was the world's m famous tenor.

> The word "serendipity" means "the discovery through chance by a theoretically prepared person of valid findings which were not sought for." It stems from an 18th century novel by Horace Walpole titled. "The Two Princess of Serind." The term "serendipity" was coined by Walpole in 1754, was later revived by Physiologist, and today is in common usage among scientists.

Was this luck or serendipity? you think it was luck. ask yours how many tenors could have tak advantage of the break.

In science, the role of the luc break has had sensational publicit It is recorded, for example, that S Alexander Fleming discovered pe cillin by chance; that a dream led t Nobel Prize winner, Professor Yu awa, to the discovery of the meso that a falling apple led Sir Isaac Ne ton to the formulation of the law gravitation and a steaming kettle l James Watt to the design of the m dern steam engine. It was luck, so said, that enabled Edison to invent t phonograph; the gadget he first bu was intended to record only the d and dashes of the Morse code. It w a lucky laboratory test which delive ed back voice as well as code.

Stories such as these cause ma men to say, "Luck is what I nee luck is the key to success."

But the real story is just the opp

te. Study, training, technical skill, nd above all, imagination have been ae main elements in all achievement.

It is only after this combination of ualities exists that chance can play s part. As a matter of fact, careful crutiny of most of the "lucky break" tories will show that 90% of the break" situations were carefully set p before the happy accident occurred.

"Luck," said Pascal, the famous rench mathematician, "is simply hance in a short run." Most sociologists today agree with Pascal. But ney maintain that it is only a part f the story. What a man does with is chance is what distinguishes a success from a gambler.

Compare the careers f Edison or Isaac Newon with those of John V. Marshall and John V. Sutter. Marshall nd Sutter were once onsidered the two luckiest men in the orld. On January 24, 1848, Marshall, carpenter, discovered a hunk of old on Sutter's land, which was on ne wooded hills of Sacramento. Sutter tried to keep the find secret, but ne news leaked out and started the amous California Gold Rush.

The two of them had a king's ranom in their hands. But it was gold—ot ability, talent or knowledge. Mobs onverged on Sutter's ranch; they tore own his barns, slaughtered his cate and panned his creeks. The cities f San Francisco and Sacramento rew up on his property. Sutter sued the state of California for 25 million dollars for damages to his ranch. He sued the United States government for fifty million. In 1855, the highest court in California gave him the decision.

Was this still another stroke of luck? Scarcely.

A lynch mob, angered by the decision, attacked the judge, the court house and what remained of Sutter's ranch. They murdered one of Sutter's sons. They drove another to commit suicide. A third son was drowned while trying to escape. Broken by these blows, Sutter went out of his mind.

And Marshall?

He died alone in a squalid shack. The millions he had discovered were reaped by others.

Buying what you do not need is the road that leads to needing what you cannot buy.

In short, chance in the short run—a single break, with nothing to back it up—is not worth much.

Modern psycho-analytical research has shown that belief in luck is often associated with the desire to escape hard work. "Success in life," a young man explained to a well-known psychologists, "is 99% luck. You either have it or you don't. I don't."

Analysis revealed that this fellow was jealous of his brother, a highly successful nuclear psysicist. The brother had been a hard worker and had put himself through college. The patient had been unwilling to face the

fact that he had not done the painful spadework that makes success possible. He put the blame on "luck."

William James, the great American psychologist, has pointed out that we all have vital reserves that are never tapped. "We operate at only about one-tenth of our capacity," he said.

Bernard Shaw operated on this principle. "When I was a young man," he said, "I observed that nine out of every ten things I did were failures. I didn't want to be a failure, so I did ten times more work."

Many sociologists today hold that "luck" beliefs are part of a failure psychology. A survey made at one of the large Eastern colleges showed that 90% of the students attributed their failures to "hard luck," their successes to "hard work." Another survey showed that luck beliefs increase as times get tough. They decrease during booms.

On the other hand, luck is frequently just a point of view. A glass that is partly filled with water can be spoken of as "half full" or as "ha empty." So can a chance event be l beled "lucky" or "unlucky." Pier Curie left a lump of pitchblende on t of a pile of photographic plates. T radiation from the mineral fogged the plates. This was "unlucky." T fogging led to the discovery of r dium. This was "lucky."

Balzac owed so much money th he was literally afraid to open t front door of his house. This was "u lucky." To meet his pressing debts, turned out the greatest collection novels in the history of literatu This was "lucky."

What then is luck?

Nobody can say. Perhaps it's ju a left-over word in search of a mea ing, like the words "ghost" and "m gic."

If any reader of this article disc ers a solid, measurable, scienti proof of the existence of luck, the d covery, I suggest, would be serendi tal.

This I would like to be — braver, bolder;
Just a bit wiser because I am older.
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat.
This for all the years my wish and my plea:
Lord, make a regular man out of me.
This I would like to be — just a bit fairer,
Just a bit better and just a bit squarer,
Not quite so ready to censure and blame,
Quicker to help every man in the fame,
Not quite so eager men's failings to see.
Lord, make a regular man out of me.

Is Sleep before Midnight More Refreshing than Sleep after Midnight? This Article Gives You the Answer.

Sleep, a Major Blessing of Life

By George Douglas

A nationwide survey made about a ear ago shows that about 53% of the eople in the United States have dif- iculty with sleeping. This accounts or the high consumption of sleeping ills which has soared to a point in re- ent years to elicit warnings from med- cal authorities. In this connection, omeone has observed that the best leeping pill is good old-fashioned ard work, especially the physical var- ety.

One of the contributing causes of ne widespread insomnia undoubtedly s the accelerated pace of living that as been brought on by the machine- ge.

Modern conveniences, luxuries and abor-saving devices have given us more time to sleep, but ironically it is being denied to many. Speed, stress and strain are inimical to sound, refreshing and restorative sleep.

Most of us do not engage in enough physical activity to make us tired. Benjamin Franklin aptly observed that "fatigue is the best pillow." Ecclesiastes 12:5 says "The sleep of the labouring man is sweet."

One of the major blessing of life is sleep. It is indispensably necessary for our physical, emotion and mental wellbeing. Cervantes made a good point, when he said that sleep is the best cure for waking troubles. The importance of sufficient sleep for our wellbeing is reflected in the one-time

Oriental practice of punishing criminals by denying them sleep from a week to ten days by forcing them to walk continuously.

While physical activity contributes to the ability of going to sleep, yet you sleep mainly not to rest your body, but your brains and nervous system.

This has been established in a number of experiments, among which was a group of soldiers who volunteered to stay awake as long as possible. Some of them went four days without sleeping and one stayed awake eight. Doctors checking them found their reflexes remained normal, detected no muscular fatigue, no important shifts in heartbeats, blood pressure or body temperature. But after 24 hours of wakefulness most of these soldiers became irritable. They started to lose their memory. Before the test ended, many even developed hallucinations.

What is sleep?

Men has called it "short death," a quick dip into the River of Lethe, the river of forgetfulness and have applied other designations to it. The Bible doesn't specifically define sleep. It does not put it in the same category with death. Of Lazarus who had died, the Master said, "Our friend Lazarus sleepeth." The Apostle Paul refers to the departed believers in his first letter to the Thessalonians as those "who sleep in Jesus."

Scientists have tried to explain what sleep is on a chemical basis, but without success. They have found there is a cross-stimulation between mind and muscle before you drop off in slumberland. As this slows down mo and more, you fall asleep. They ha found your heart slows down, yo blood pressure drops and your blo vessels dilate during sleep. Your s mach and intestines, however, conti ue to work. All the research that h been done adds up to the fact th like electricity, nobody really kno what sleep actually is.

You, like many others, probab are under the impression that sle before midnight is more refreshi than after midnight. Ever sin George Herbert wrote, "One hou sleep before midnight is worth thr after," that notion has been prev ent. The fact, however, is that sle is sleep no matter what time of d or night you get it. Research h shown that sleep is deepest during t first couple of hours and that it do not become progressively lighter t wards morning. You rise from a de sleep to a light doze and then plun downward again.

One of the odd phenomena of sle is dreaming. Some claim they nev dream. The fact is that everybo dreams, but you don't always remei ber them. Tests show you dream eve night and your dreams last long than you may think. Some of the last as long as fifteen minutes. Du ing a dream your body is usually m tionless, even though you shift bo positions 20 to 40 times during t course of a night's sleep. Only yo eyes move during a dream. They mo to watch the action in your drea like they would the putt in a hock

ame. You are most apt to dream at ie peak of the sleep cycle from deep eep to near-consciousness.

Do you have difficulty going to eep, if you eat shortly before going bed, especially if it's heavy food? f you do, chalk it up to imagination. ecent tests show that eating before etiring makes no difference in one's eep. It also has nothing to do with nducing dreams, especially not the ightmarish kind.

The amount of sleep often recomnended to maintain physical efficieny and mental alertness is eight hours ut of every twenty-four. Aristotle, bepre medicine reached its present high lateau, said that "six hours of sleep or a man, seven for a woman and ight for a fool." Research, however, nows that the amount of sleep necssary to be at your best varies with ne individual. Very old people need ne least sleep, while the very young eed the most.

To determine how much sleep you eed for top performance, vary the ngth of your sleeping for several ays at a time and then see how efciently you operate. It may be that ou need either an hour less or more nan the oft-recommended eight hours night. Sleeping too much is not in ne interest of good health. In addion, by eliminating an hour of needss sleep nightly about three years of onscious activity are added to the verage life span.

The experts on sleep have done conderable research on sleep in recent years. Here are a few things they have found. It might be well to remember them, if you have trouble going to sleep or if you sleep lightly.

Noise and light tend to keep you awake and should be reduced as much as possible. The temperature in your bedroom and the ventilation have a vital bearing on how refreshing your sleep is. You don't need to sleep with open windows. Most houses aren't built tight enough to keep out all fresh air with the windows closed. The temperature should be such that you are comfortable once you are in bed. Mental activity should be stopped at least an hour before you retire.

Your bed should be at least 39 inches wide for each sleeper and long enough to stretch completely. The pillow for sleeping should consist of a mixture of down and waterfowl feathers. It should not be too soft. If it droops and loses its shape, it isn't filled properly. The researchers also found that two lighter blankets are better than one heavy one because of the layer of air between them. Considering that your chest does at least 7,000 pushups during the night, your covering should be a light as possible consistent with comfort.

The mattress you sleep on should be comfortable. The position you sleep on it is immaterial. Considering the time you spend on a mattress, a good one is one of the best investments you can make. Even the most expensive one will cost you only about two cents a day for the duration of its usefulness.

It's a Sign of a Badly Sagging Ego, if There's

A Chip On Your Shoulder

By Lester Johnson

Some weeks ago, an acquaintance of mine told me of an incident which is a practical, day-to-day object lesson.

It happened on a bus in one of our metropolitan centers. A passenger, sitting towards the rear of the bus, reminded the driver every couple of blocks to be sure to let him know, when a certain street would be the next stop. The driver, who was none too friendly, grunted assent a few times and then paid no more attention to the man. It was apparent that the bus driver was annoyed by the constant reminders of the passenger to be sure to leave him off at a certain street. Just before the bus reached that corner, the passenger rose from his seat, made his way with considerable difficulty to the driver, and again reminded the bus driver not to forget.

"I told you I wouldn't, didn't I?," the driver shouted angrily at the man. "Why don't you watch for your stop yourself like the rest of them do?"

"Because I'm blind," the man replied quietly.

Not another word was spoken. T bus driver felt very insignifica When the bus arrived at the corn he left his wheel, had the other p sengers make room for the blind m and went out of his way to help h down the steps and onto the street

The bus driver regretted poignan his rudeness and inconsiderateness. felt he had greatly wronged the bli man. Had he not been so impulsi irritable, thoughtless and ready jump to conclusions without consid ing why people say and do cert things, he would not have shou angrily at the man.

This incident points up how criti of others many of us are, how qu we are to condemn, how readily are willing to believe the worst of fellowmen rather than the best, e to the extent of carrying continu malice in our hearts against them.

A certain well-known writer cently said that "within each every one of us there lie love, s pathy, warmth and a forgiving sp

wards others . . . An urge within
, longs to express itself in kindness,
oughtfulness and understanding."

He is mistaken. By nature, we are
ot constituted that way. Our natural
ndency is in just the opposite direc-
on. If you experience an urge of
ndness, thoughtfulness, forgiveness
nd understanding, either the spirit of
hrist has been infused into you
rough the means of grace or you
ave been conditioned by ethical and
cial instruction, example and envi-
onment.

A characteristic of many people is
go around with a chip on their
oulder. Such make it a policy al-
ays to give tit for tat. They feel
lled upon to return likes for likes.
uch attitude and behavior never im-
rove human relationships. Aggrava-
on is the result. It boomerangs. It
variably tends to bring out the worst
others.

The Christian and thinking person
above going around with a chip on
s shoulder. He meets annoyance with
atience and understanding. He does
ot meet rudeness with rudeness. He
rns the other cheek. If he is addres-
d in angry words, he doesn't feel he
ust retort in kind. He exercises self-
ntrol and doesn't give vent to neg-
ive impulses. He bears in mind that
soft answer turns away wrath—just
the Bible says it will.

Carrying a chip on the shoulder is
ot confined to any particular group.
is found among all classes. They us-
lly are touchy individuals. They ap-
y most everything that is said and
ne to themselves. They take things
o personal. This fault is often found
among friends, neighbors, relatives, in the family circle and social, professional and business groups.

Unfortunately many who carry a chip on their shoulder do not realize they are. At the bottom of the chip-on-the-shoulder manisfestation is a badly sagging ego. You probably do not realize it, but your ego is the touchiest part of your entire make-up.

You want to be well thought of. You wish to be accepted by others and to be approved by them. You want to be respected. You want to be looked up to and, if possible, admired. These are all ego manifestations. They are not wrong in themselves. They are worthy.

But—and this is well to bear in mind—you should not wear your ego on your sleeve. You owe it to yourself and to others to guard against being over-sensitive, against misconstruing what others say and do and to find out what may be behind it. Always try to find out why the other fellow did what he did to you and said what he said. If you do this, you are as apt as not to find you were wrong in jumping to the conclusions you did. It helps to overcome over-sensitiveness.

It never fails, when you know the whole story, all the whys and the wherefores that make people think, speak and act as they do, that your reaction to it is cushioned. Instead of making capital out of your fancied hurts and slights, you feel understanding, sympathy and forgiveness. You will act on the principle that "he who is without sin, let him cast the first stone."

Even though we may feel inclined

to, none of us is called upon to knock off the chip on the shoulder of the next fellow. By trying it, you are doing an injustice to him as well as to yourself. When you try to put the other person "in his or her place," you proclaim to all and sundry you are occupying a place that is neither desirable nor charitable.

You never know what might be ailing the other fellow, what is making him say and act as he does. Perhaps, if it's a man, he has just lost his job. Perhaps he has what seems to him to be insurmountable problems facing him. Or perhaps he has met with disappointment, discouragement or misfortune to stagger anyone. Perhaps, if it's a woman, she has a sick child at home or everything has been going wrong for her.

If you actually knew what was behind their behavior and put yourself in their shoes, their behavior would not seem as reprehensible to you as it does, when you just simply jump to conclusions.

Watch out for any sadistic tendency you may have. We all tend to want to hurt others at times. Giving expression to such feelings is without fail self-defeating.

Guard also against letting revenge lose. Someone once wisely observed that the best sort of revenge is not to be like him who did the injury. Revenge is a variety of sadism. It is not for you to take revenge directly or subtly. If a score is to be settled, it will be attended to by Him who says, "Vengeance is mine!" Don't feel you must protect your pride—it could be false pride at that—and self-respe by acting on the maxim of "an e for an eye and a tooth."

If you take the trouble to inves gate, you will find that people seldo hurt you deliberately and with mali aforethought. Many of our hur slights and personal offenses are i aginary. Frustration, inferiority fe ings, jealously and despairs are t motivations that lead others to do a say things they later regret, but whi you may never know they have gretted.

As for petty offenses such as soci slights, they usually are due thoughtlessness, carelessness, prec cupation and are not intentional. It better to overlook them than to f hurt.

We often feel we are misunderstoo and mistreated. The fact is that ourselves continually misunderstan and mistreat others. The focal poi of our world is our little *self*. We do take the trouble to try to understa as we should, to give others the ben fit of the doubt, and we don't put t best construction on what is said a done. We are oblivious to these i plications of the Eighth Comman ment. We are far from being thoughtful, considerate and charitab towards others as we expect them be toward us. The chip we see on t other fellow's shoulder is often on o own.

So, get rid of that chip on yo shoulder. If you do, you won't be danger of someone being able to s truthfully of you that it's an indi tion there's wood a litte higher up

Quotations from the Pens of Thinkers

Every man has a right to his inion, but no man has a right to be ong in his facts.

—Bernard M. Baruch

No man ever prayed heartily with-t learning something.

—Emerson

Many men know how to flatter, few en know how to praise.

—Wendel Phillips

Nature, like a kind and smiling other, lends herself to our dreams d cherishes our fancies.

—Victor Hugo

No true and permanent fame can be unded except in labors which pro-ote the happiness of mankind.

—Charles Sumner

The excesses of our youth are drafts on our old age, payable with inter-t, about thirty years after date.

—Colton

Envy is the deformed and distorted fspring of egotism; and when we flect on the strange and dispropor-ned character of the parent, we can-t wonder at the perversity and way-rdness of the child.

—Hazlitt

Disappointments are to the soul at a thunderstorm is to the air.

—Schiller

Discontent is the want of self-reliance: it is infirmity of will.

—Emerson

I believe that every right implies a responsiblity; every opportunty, an obligation; every possession, a duty.

—John D. Rockefeller, Jr.

The circumstances of others seem good to us, while ours seem good to others.

—Syrus

Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a daylight in the mind, filling it with a steady and perpetual serenity.

—Samuel Johnson

He who waits to do a great deal of good at once, will never do anything.

—Samuel Johnson

Every great book is an action, and every great action is a book.

—Martin Luther

The reason why borrowed books are so seldom returned to their owners is that it is much easier to retain the books than what is in them.

—Montaigne

Borrowing is not much better than begging.

—Lessing

The avaricious man is kind to no person, but he is most unkind to himself.

—Cowley

I never work better than when I am inspired by anger. When I am angry, I can write, pray and preach well; for then my whole temperament is quickened, my understanding sharpened and all mundane vexations and temptations depart.

—Martin Luther

There is nothing so foolish as to anticipate misfortunes. What madness is it in expecting misfortune before it arrives?

—Seneca

A failure establishes only this: that our determination to succeed was not strong enough.

—Bovee

He only is exempt from failures who makes no effort.

—Whatley

Faith is to believe what we do not see; and the reward of this faith is to see what we believe.

—St. Augustine

The first and worst of all frauds is to cheat one's self.

—Bailey

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

—Horace Mann

After crosses and losses, men grow humbler and wiser.

—Franklin

Humility is the root, mother, nurse, foundation and bond of all virtue.

—St.. Chrysostum

He is not only idle who does not ing, but he is idle who might be b ter employed.

—Socra

It is necessary to try to impro one's self always. This occupati aught to last as long as you live.

—Queen Christi

The humblest individual exe some influence, either for good evil, upon others.

—Henry Ward Beech

No man ever did an intentional i jury to another without doing a gre er one to himself.

—Henry Ho

When wealth is lost, nothing is lo when health is lost, something is lo when character is lost, all is lost!

—Anonymo

Nothing so much prevents our b ing natural as trying to appear so.

—La Rocrefouca

Do not overwork your mind a more than your body; do everythi with moderation.

—Bac

In life it is difficult to say who you the most mischief: enemies wi the worst intentions, or friends wi the best.

—Bulwer-Lytt

Make all you can, save all you ca give all you can.

—Wes

One good mother is worth a hu dred school masters.

—George Herb

He who would eat the kernel mu crack the shell.

—Plau

Seasoned Newspaperman, after Spending
ree Years Interviewing People on Pray-
Reports on the often asked Question:

Does It Do Any Good to Pray?

By Howard Whitman

The search for God soon had me
e-to-face with that central pillar
religion: prayer. But the first things
ound out about prayer were on the
nus side. I found out what prayer
'*t*.

Prayer *isn't* a rabbit's foot. It isn't
mething to bring you good luck.
herwise, we could throw it out the
ndow on prima-facie evidence with-
t even hearing the arguments. If
ery one of us stoppd praying, when
ayer failed to bring us luck, there
uld be no prayer left in the world.

Prayer isn't an Aladdin's lamp. It
n't something with which to work
agic: to turn our slightest wish in-
God's command.

In Wollaston, Massachusetts, a small
y went up to Rev. William B. Ayers
the Union Congregational Church
d complained, "I'm tired of hear-
g my father tell God how to run the
rld every morning!" That's what
s father's prayers sounded like to
him — "God, do this." "God, do
that." "God, do the other things."

"Aren't many of us inclined to give orders to God?" Rev. Ayers wondered. "Prayer isn't a trick to *change* the mind of God, but a way to *adjust ourselves* to the mind of God," he said.

Even when we pray for peace, aren't we assuming that it is God who is responsible for wars and that we can somehow give Him orders to change His mind? Has it ever occurred to you that *we* make the wars?

Prayer *isn't* "the gimmes." The clergy, I found, are pretty fed up with people whose fundamental idea of prayer is "God, gimme this," "God, gimme that." Rev. Murray A. Cayley, in Rochester, New York, said, "That's making God into a divine bellhop. I find it absolutely repugnant." Rev. Arthur E. Wilson, of Providence, Rhode Island, called it "pretty pagan."

A psychiatrist would call it infan-

Reprinted from A REPORTER IN SEARCH OF GOD, by Howard Whitman.
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tile. It is like the little child's wish always to be given something, to have all the toys in the store window, to have everything the neighbor children have, to have anything that strikes his fancy from a Shetland pony to the Empire State Building.

The ancient Greeks had a saying, "When the gods are angry with a man, they give him what he asks for." People with the "gimmes" invariably ask for trash. What they ask of God would do them no more good (and probably as much harm) as all the toys in the store window would do Junior, if we heaped them upon him.

I found these lines in a little tract, "Many complain that their prayers are not heard. This can only be true of their begging for temporal favors. These are sometimes refused because the Lord commutes the temporal blessings into spiritual ones, especially the virtues of patience and fortitude.

"Or again, the Lord foresees injury, for many a child is spoiled by being petted. God will not spoil His generosity by indiscriminate giving, except to His enemies."

A woman in Providence, Rhode Island, gained a rare insight into "the gimmes" during World War II, when her son was overseas. She went to Rev. Wilson one day and said, "I started out praying to God to save Jimmy's life. But then I realized it was like asking God to take someone else's son instead of mine."

Prayer *isn't* bargaining. A newspaperman whose daughter was critically ill prayed, "If you spare her, God, I'll never drink again." A businessman faced with an operation prayed, "Pull me through, God, and I'll give fi hundred dollars to charity." A pi in a crippled bomber prayed, "Bri me home from this mission, God, a I'll go straight into the ministry, wh the war is over."

That isn't praying. What would t newspaperman do, if his daugh died—become a drunken sot to even with God? Did the businessm think God needed a five hundred d lar bribe? Couldn't an omnipote God drop five hundred dollars into t lap of His favorite charity anytime wanted to? The pilot, fortunate never did get into the ministry. He make the offer, but seminaries being more careful these days th they used to be. When this candid told of his "bargain with God," was gently informed that God wo manage somehow without him. He w sent home for some spiritual and p chological counseling.

"I'll do that for You, if You do t for me" is no legitimate part of pr er. It actually puts the petitio above God. He is going to hold so thing over God's head. He is going use bargaining power against G And if God does not do what he wa Him to do, what then? Is he going get mad at God? And just how w he wreak his vengeance?

Finally, prayer *isn't* words. Wh any sentiment, no matter how no or how tinctured with truth, is down in words and then handed do through generations and constantly peated, it runs the risk of turning i gibberish. The words become r sounds without meaning.

Rabbi Samuel M. Silver, while

ant to Rabbi Barnett R. Brickner Cleveland, turned to the mothers the congregation and asked them send in any new, fresh prayers for ldren which they had composed. He ew that many a child was saying es which had turned into mere rhynical rote. "The old prayers have t their force, and the new ones are ssing," he said.

Even in Catholicism, where ritual es high indeed, Father George J. ye, writing on "The Art of Prayer," minded his readers " . . . it is better say one vocal prayer slowly and full meaning, than to rush through ny meaningless prayers."

I had little difficulty in finding out at prayer *isn't*. But turned then to the re elusive question what prayer really is. at's what I'll report next.

The first inkling of what prayer lly is came to me on a freezing d night in a little town you've probly never heard of: Beaver Meadows, nnsylvania. It is a tiny farming mlet in the wilds of the Allegheny untains, the kind of place you ght look down on from an airplane d think to yourself, "What a Godsaken little place."

Little, yes; but not God-forsaken.

I drove up in a jeep with a minister m down in the valley. The dirt ad was frozen into implacable ruts. e jeep argued its way over them. aver Pond, across from the Methost church, was frozen solid and in night looked like a giant's king glass dropped in the woods.

We went into the church and saw children standing over the hot-air registers, singing hymns with their coats on. This was a young people's meeting. I wanted to go to it because a farmer in the valley had told me what the subject was: "The Importance of Prayer." I had talked to a good many grown-ups so far in my travels and had yet to find out just what prayer really *is*.

Perhaps the children could lead me.

There were eight girls and one boy. Some of them gave reports. They read things they had looked up, things people had told them, and things they just figured out for themselves.

Norma Sharer, who lived on Clapper Hill, was just thirteen, a farm child. When she read her report I started writing in my notebook.

The only worthwhile scraps around the home are those left on the table.

"*Prayer,*" she said, "*is not overcoming God's reluctance. It is taking hold of God's willingness for Christ's sake.*"

Norma kept talking and some of the kids asked questions. Then Norma turned back to her report.

"*Prayer does not change God, but it does change us,*" she read. And I wrote that down, too.

There were goodies and movies in the basement of the church after the meeting. The minister and I waited until all the children were called for and then jogged down into the valley again in the jeep.

He asked me, "Did you get anything out of it?"

I said yes; I knew I was on the right trail now.

Two weeks later I was talking to a young Negro flier in Texas, Aviation Cadet Lieutenant Gordon Walls. He told me about the day he was shooting landings with his instructor, before he had ever soloed.

"The instructor said, 'Taxi over to the control truck'. Then he got out and asked, 'How about going up yourself?' " Walls related.

"What did you do?" I asked.

"I started praying right away."

"The best prayer," said the young flier.

I asked him what the "best prayer" was and he replied, "You've heard it many times—'Not my will but Thine be done.' "

"But how would you expect that to help you?" I asked.

"Just by putting me in tune with God," he said.

Here was another intimation of what prayer is. No "gimmes" here. No divine bellhop. No bargains. Just a simple turning over of one's self to the God force of the universe.

"This doesn't mean," Reverend Murray A. Cayley later explained as we talked about it in Rochester, "that a person can't state his case before God. Why not? He can say, in effect, 'Now look, Lord, this is the way I feel about it . . . But nevertheless, let not my will but Thine be done.' "

Then Rev. Cayley, a straight-from-the-shoulder preacher, started talking about "God's leadership." He said the purpose of prayer was "to put yourself in a position where you can be led by God."

"Take myself," he observed. "For me, prayer brings on a sense of God's leadership. I become more aware His design and plan of the univer It is a good plan and a good design

The expression in Cayley's e seemed to say, "You see, I know this because the Lord and I have ta ed it over many times."

He liked to talk about God in wa everyday terms. "Prayer is a thou relationship with the Deity. I do see why it should be so formal," remarked. "I like to say to my c gregation, 'Now just sit back and l pray. Close your eyes, if you want We're going to talk to God.' "

"Just how does this kind of 'ta go?" I inquired.

"For me, something like this:" C ley replied. "It's been a grand we I want to thank You for lots of deserved generosity. Quite a lot accomplished. But, you know, Lo some of it I did myself. I hope to k trying."

The further I dug into what pra really is, the less the extremes of gic and nonsense obtruded the selves. Where there was no infan belief in a genie, there was no n to debunk the genie because it fai to appear at the rub of the lamp.

Prayer began to take on a new ga too. It wasn't just an asking of fav It wasn't being a special pleader. was a *two-way* communication. W you did was clear the wires so t you could address yourself to spiritual force of creation—but only that: you also cleared the wi so that this force could address it to you. I began to see prayer as so much a set of the mind so that could talk to God, but a set of the m

that God could talk with you.

But, certainly, a person wants to k God for something once in a while. ople are only human. Can't they ow in a purely personal request w and then and feel that they are lly praying?

Sure they can. Rev. Cayley suggest- to me a purely personal prayer ich seemed to reach into the high- realm of communication with God. "Pray," he said, " to *be* more, not *have* more."

I came to a point, after talking to ndreds of people, traveling thou- nds of miles, when a question kept dging its way to the front of my nd: "That's all very well about pray , but does it work? oes prayer *really* ork?"

All journalists, I ink, must trace their iritual birthplace to issouri. It's in their blood to want be shown, to see for themselves. So started on the trek again with an npty notebook.

I wanted the evidence.

On the outskirts of San Antonio, xas, I went to the peaceful flower- cked ranch house where General urtney H. Hodges, commander of e First Army in World War II, was ing in retirement. He told me, tonewall Jackson, Montgomery, Pat- —many a great fighter—prayed fore going into battle. Soldiers, you e, don't believe in the miraculous, t they do turn to God."

"Does it do any good?"

"The fellow who prays isn't running ay—he's fighting!" the general said.

Then I remembered those night-marish mornings at an Eighth Air Force Base in East Anglia, England, when I served as a war correspondent in World War II . . . how the fliers would come to briefing in the middle of the night and how they sat down to a breakfast of fried eggs and what a treat it was, even before a rendezvous with death, to have *real* eggs, not dried ones . . . and how they were promised bananas, if they clobbered the target—when, and if they got back.

And I remembered the chaplain who would get together with the boys before they took off. One morning a new crew, fresh from the States, was going up. The chaplain let them have it straight from the shoulder. I remember just how he put it: "Prayers won't hold your planes up, boys. Only aerodynamics will."

A handful of patience and understanding is worth more than a bushel of brains.
—Dutch Proverbs

A scared young pilot said, "You mean we shouldn't pray? You mean prayers aren't worth a hoot?"

"I don't mean that at all, Lieutenant," said the chaplain. "Prayer has brought many a plane home safely. Not because it gave magical immunity, but because it gave the crew peace and calm and courage, and enabled them to bring the plane home safely!

"Prayer isn't a rabbit's foot, Lieutenant. It won't draw a magic ring around your plane and post a sign in the sky, 'All flak detour here.' But prayer will give you inner peace—another name for courage—and you'll

handle that plane right. You'll make the right decisions, you'll take the right evasive actions, you'll be alert, you'll do right by your instruments. There's no better way to get aerodynamics on your side."

And so the plane comes home.

Does prayer do any good before an operation? I couldn't quite see it guiding the surgeon's knife, and the patient was under anesthesia anyway—so I didn't expect to find much evidence there. I was surprised, when I visited one of New York's most famous hospitals, the Columbia Presbyterian Medical Center, and found that prayer was one of the things the doctors depended upon most in preparing a patient for surgery. Chaplain Lyman R. Hartley was one of the busiest men in the hospital.

Perhaps this was just a kind of routine, I thought. I still wanted evidence that prayer *did some good.*

I got it from a noted surgeon. He explained:

"In operative cases, prayer reduces muscular tension. It lowers the blood pressure and lessens the danger of heart strain, which might otherwise be induced by a tense and fearful state of mind. The patient responds much more favorably to anesthesia. For a patient calmed by prayer, in contrast to one inwardly riled up by dread and anxiety, the chances of successful surgery are greatly increased. Post-operative recovery likewise is more rapid and more successful."

How about the field of medicine which deals with sick emotions?

Dr. Edward A. Strecker, professor of psychiatry at the University of Pennsylvania has stated, " . . . pra has an important place in psychiat treatment. Often the psychiatrist fi it necessary to help the patient re quish excessive and childish emoti al dependencies upon others. Throu prayer, the patient can take his tr bles to God and find the support a strength he needs."

For all the probing, the thing t is going to stick to my ribs ab prayer is that it is a rare undupli ble kind of experience. It is the and act of putting yourself in co munication with the essence of the iverse.

No, we don't get what we w every time we pick up the spirit telephone any more than we get w we want every time we pick up phone in our office. But if we t phone J. B. and he says he won't s the contract, we don't hurl our off phone out the window. No m should we throw out our spiritual t phone just because we don't get w we want—or think we want.

One thing we *are* sure to get ev time we pick up the phone: *help* may come in the form of a strength ed will, a lighter heart, a clearer he the courage to do what we have to the steadiness to carry us through, ability to face up to life.

As to material results—who kn what is good for us anyway? Rem ber the Greeks and their gods who angry and gave men what they as for, figuring it would serve th right? Prayer is the turning of m minds to God by establishing c munication through the Master.

Fellowship

When a feller hasn't got a cent
And is feelin' kind of blue
And the clouds hang thick and dark
And won't let the sunshine thru,
It's a great thing, oh my brethren,
For a feller just to lay
His hand upon your shoulder in a friendly sort o' way.

It makes a man feel queerish,
It makes the tear-drops start.
And you kind of feel a flutter
In the region of your heart.
You can't look up and meet his eye,
You don't know what to say,
When a hand is on your shoulder in a friendly sort o'way.

Oh, this world's a curious compound
With its honey and its gall,
Its cares and bitter crosses,
But a good world after all.
And a good God must have made it,
Leastwise that is what I say,
When a hand is on your shoulder in a friendly sort o' way.

—Unknown

Much for Little

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HERE and THERE ON THE LUTHERAN CHURCH FRONT

The opponents of ordaining wo-
n pastors in the Norwegian Lu-
eran State Church apparently are
ing ground. Mrs. Ingrid Bjerkas,
9-year-old grandmother and wid-
, has won government permis-
n to be ordained as a substitute
stor in the diocese of Hamar aft-
she had been passed over in nom-
tions for five vacancies there.
e graduated from a theological
ninary in Oslo several years ago.
hough Norwegian law has per-
tted women for several years to
er the ministry, Mrs. Bjerkas'
plication for ordination was the
st and she's Norways first or-
ned woman pastor.

* * *

Bishops of Sweden's State Luth-
n Church are appealing to King
stav Adolf for the right of cler-
men to refuse to perform mar-
ge ceremonies for divorced per-
s. Their appeal is the result of
ourt decision in which a pastor
s fined for refusing to officiate
a second marriage for a divorced
son.

With the Finnish Evangelical Lutheran Church (also known as the Suomi Synod) having voted in favor of merger, the proposed Lutheran Church in America is another step closer to reality. The four-way merger into the Lutheran Church in America will consist of the Finnish, the United Lutheran, the Augustana Lutheran and the American Evangelical Lutheran Churches, all of which have ratified the merger. The merger is slated to be consummated by June, 1962, and will constitute the largest segment of American Lutheranism with a membership of over three million.

* * *

Concordia Seminary, St. Louis, Mo., conferred eight honorary doctor of divinity degrees at its 116th commencement exercises May 31st. Among the clergymen honored were Rev. Edwin B. Glabe and Rev. W. Buege of Minneapolis, Rev. Otto A. Geiseman of River Forest, Ill.; and Rev. Theodore F. Nickel of Chicago.

The American Lutheran Church is commemorating its founding by establishing a congregation in each of its 19 territorial districts this year. The ALC officially came into being last January 1. It consists of the former Evangelical, American and United Evangelical Lutheran Churches and has a membership of 2,250,000. Originally known as TALC, the "T" has been dropped from the designation for practical purposes and will henceforth be known as ALC. To distinguish it from the former American Lutheran Church, one of the merging bodies of the ALC, emphasis was originally put on the "The". To distinguish the two bodies, the former American Lutheran Church will from now on be designated as "the former or old ALC".

* * *

Lutheran churches in Germany are establishing a joint theological seminary near Munich to serve territorial bodies in both West and East Germany. The quarter-million dollar seminary will devote itself to advanced theological research and teaching and to specialized religious training.

* * *

The Lutheran Church Center in Washington, D. C., is undergoing an expansion program to meet growing needs for office space. Two adjacent buildings have been acquired for joint use by agencies of the Lutheran Church-Missouri Synod and the National Lutheran Council.

The National Lutheran Cou will embark this July on a progr of recruitment of social work and other personnel for Luthe health and welfare agencies. purpose is to alleviate the short of qualified personnel in the fi of Lutheran social welfare wo A major aim of the program w be to develop and maintain a co mon registry of Lutheran soc work personnel for referral on quest to church welfare boards a their allied agencies and insti tions.

* * *

Approximately 60,000 refug have been resettled in the Uni States since 1948 by the Luthe Immigration Service and its pre cessors. The Lutheran Immigrat Service is operated jointly by National Lutheran Council and T Lutheran Church-Missouri Syn It was formed a year ago last Ja uary, combining the activities the former Lutheran Refugee Se ice, the Lutheran Resettleme Services and the Immigants' Bu eau of the National Lutheran Co cil.

* * *

Dancing has been a controv sial question in Lutheran circ for years. Two years ago, a Milwa kee, Wisconsin, ALC pastor, R Joel Dubbe, approved of dancing his young people after concludi there was nothing in the Bible in Luther's teaching to prohibit Four dances a year have been h in the church basement which, says, have worked out very w

Youths learn they can come to urch, lead Christian lives and still ve lots of the right kind of fun," says. Rev. A. Byers, an instruc- r at Lutheran Bible Institute, nneapolis, has also concluded ere's no Scriptural prohibition of ncing. Writing in the Lutheran uth magazine **One**, he, however, els Christians should not dance f by dancing we would impede a other's progress in the faith" or there is parental objection to ncing.

The ban on dancing has also been ted at St. Olaf College, North- ld, Minn. The college's board of gents last year decided to permit limited number of dances on the mpus. The first one was recently ld and pronounced "quiet, proper d extremely mature" by a okesman for St. Olaf. He empha- zed, however, that dancing will "only one small phase of a com- ehensive and creative social pro- am" at the school.

* * *

If you've been wondering which ate of the 50 United States has e largest Lutheran population, e answer is Pennsylvania, with 2,825 Lutherans. Minnesota is xt, with 882,106.

* * *

Lutherans have taken up the cud- l and challenged Robert Welch, nder of the controversial and ra-conservative John Birch So- ty, to name the 7,000 Protestant rgymen he says are Communists. The New England Conference of the Augustana Lutheran Church recently declared that, if he can't prove his wild charges, "we caution him in grandiose gesture and wild statements lest his super-patriotism become a divisive factor whose cure is worse than the illness." As president of the Augustana Lutheran Church, Dr. Malvin H. Lundeen has sounded a note of caution against organizations such as the Birch Society and says "there is no need for the Christian to belong to any anti-Christian organization" other than his own church.

* * *

The motion picture, "Question 7", produced by Lutheran Film Associates with funds earned by the "Martin Luther" film, is being well received by the public. The picture depicts Christianity's survival in East Germany. Unlike the "Martin Luther" film, several Roman Catholic publications have strongly recommended "Question 7". The Legion of Decency, a Catholic organization, has also praised it.

* * *

Reports on "Light Time," a National Lutheran Council television series for children that is being televised nationally, continue to be favorable. The weekly quarter-hour program is gaining in popularity. Over 60 stations are carrying it. It's available as a free public service feature from the NLC.

Norwegian Lutheran churchmen are debating whether arguments against membership in the World Council of Churches also apply to the Lutheran World Federation. Opponents to membership charge that the WCC fails to limit itself to a Biblical basis and opens its doors to liberal theology on the one side and Orthodox and Coptic churches on the other; that it tends to become a powerful super-church; and that it short-circuits the mission lines by which older Western churches and their "daughter" churches have traditionally been related. Proponents of the proposed consultative tie with the WCC after it is integrated with the International Missionary Council contend that to take up such arguments would be to commit them to a similar position regarding the Lutheran World Federation or to be inconsistent.

* * *

St. Martin's congregation, Winona, Minn., one of the largest congregations of the Wisconsin Lutheran Synod, has withdrawn its membership from the Wisconsin Synod and affiliated with The Lutheran Church-Missouri Synod for doctrinal reasons. The Wisconsin Synod has been at odds with the Missouri Synod for some years, accusing the latter of unbiblical practices with reference to altar and pulpit fellowship with Lutherans outside of the Lutheran Synodical Conference, of which both synods are members. The vote was overwhelming in favor of withdrawal.

Dr. Charles M. Cooper, preside
of the Pennsylvania Ministeriu
of the United Lutheran Church
America, is the new president
Pacific Lutheran Theological Se
inary, Berkeley, Calif. He is a six
generation clergyman and a gre
great-great grandson of Henry M
chior Muhlenberg, founder of t
ULCA.

* * *

A four-volume Braille edition
the Lutheran Service Book a
Hymnal has been published aft
four years of cooperative effort
various Lutheran groups. The fun
were provided by the United Lut
eran Church Women.

Lutherans in Poland, which
predominantly Catholic, outnumb
all other Protestant groups in t
country. The latest official figur
available show there are 223,0
Protestants in Poland, of whi
110,000 are members of the Eva
gelical Church of the Augsbu
Confession (Lutheran).

* * *

The Federation of Luther
Clubs, which is open to membersh
to laymen and laywomen of all L
theran bodies in the United Stat
held its 16th annual convention
Detroit, Michigan, the forepart
last month. The purpose of the Fe
eration is to enlist the cooperati
of the Lutheran laity in all syno
"to strengthen the Church agai
the onslaught of atheism fr
without and indecision and defe
ism from within." Fostering of L
theran unity is one of its ma
goals.